

4^o A. or. 2960

Aesopus

言 喻 拾 意

ÆSOP'S FABLES

WRITTEN IN CHINESE BY THE LEARNED

MUN MOOY SEEN-SHANG,

AND COMPILED IN THEIR PRESENT FORM

(With a free and a literal translation)

BY HIS PUPIL

SLOTH.

孤 掌 難 鳴

It is difficult for a single palm of the hand to emit a sound.

CHINESE CLASSIC SAYING.

五 湖 四 海 皆 兄 弟
人 生 何 處 不 相 逢

Those of the Five Lakes and those of the Four Seas (Chinese and Foreigners) are all BRETHREN !
Where may not members of the family of MAN meet by accident together ?

CHINESE PROVERB.

Alas ! poor Caledonia's mountaineer !
That want's stern edict e'er, and feudal grief,
Had forced him from a home he loved so dear !

CAMPBELL.

* * * * *

Land of my Sires ! what mortal hand !
Can e'er untie the filial band,
That knits me to thy rugged strand ?

SCOTT.

PRINTED AT THE CANTON PRESS OFFICE.

1840,

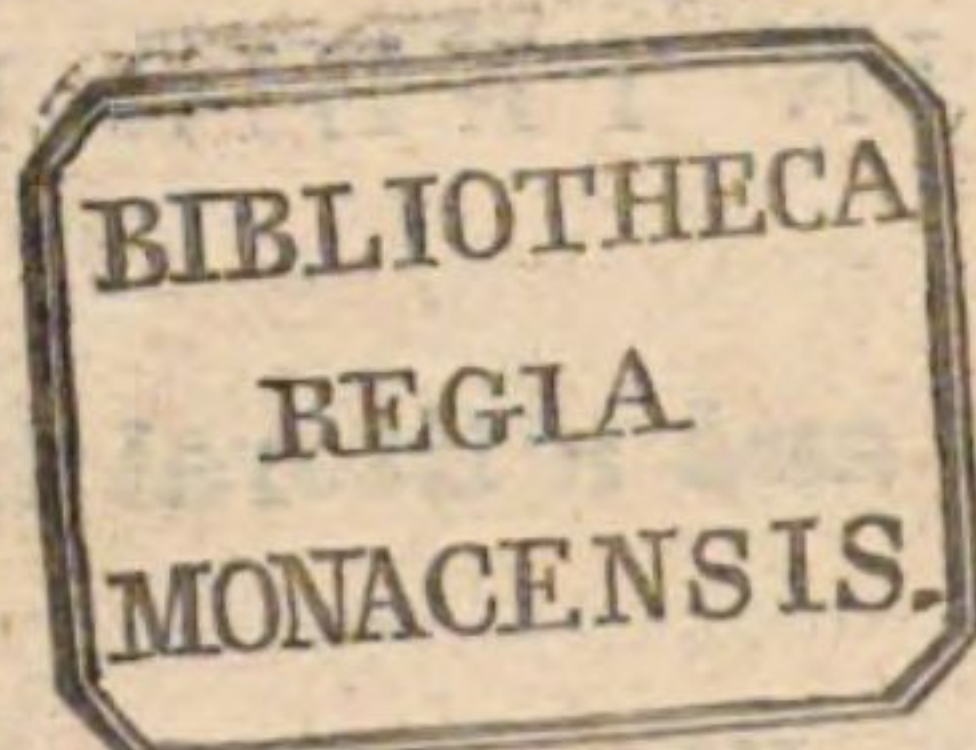
意 拾 齋 音

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TO THOSE GENEROUS PATRONS

BY WHOSE BOUNTY THE ENTIRE EXPENSE OF HIS CHINESE EDUCATION WAS DEFRAIDED,

William Jardine Esquire,

James Matheson Esquire,

Henry Wright Esquire,

OF CANTON,

THE FOLLOWING LITTLE WORK

BEING THE FIRST-FRUIT OF A LONG COURSE OF STUDY

IS MOST RESPECTFULLY INSCRIBED

BY

THEIR VERY HUMBLE

AND OFTEN-OBLIGED SERVANT,

The COMPILER.

TO THOSE GRACIOUS PATRONS

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ERRATA.

Page 9—Chinese line No. 6.

The character 櫻 is mistaken for the character 獲; read therefore *yíng*, *yíng*; for, *hwǒ*, *wók*.

Page 18—Chinese line No. 18.

The character 汝 *joo*, *yü*, is erroneously translated in italics *me*: should be *you*.

Page 26—Chinese lines 5 and 6.

The expression 方可雪恨 translated in italics "*then may snow i. e. bleach-white hatred.*" This is erroneous. It ought to be "*then may thaw or dissolve hatred*"—the quality of thawing or dissolving being here represented by *seuě*, snow,—and not its white colour.

Page 39—Chinese line 15.

The character 笑 is omitted to be translated in italics. Supply therefore the word—*laughing*.

Page 39—Chinese line 17.

The character 化 is translated in italics *to beg*. This is a mistake. It is here used in the sense—*to distribute*.

ERRATA.

Page 3—Chinese No. 1.

The character 是 is mistaken for the character 是; read therefore 是, which is the right one.

Page 12—Chinese No. 12.

The character 是 is incorrectly translated to Italian as: should be you.

Page 22—Chinese No. 2 and 3.

The expression 是 is used in Italian "Vero" which means "true" or "correct." This is incorrect. It ought to be "vero" which means "true" or "correct." The quality of having or possessing being here represented by vero, vero, and not by vero, vero, and not.

Page 23—Chinese No. 13.

The character 是 is incorrectly translated to Italian as: you. Supply then, as the word—vero.

Page 24—Chinese No. 14.

The character 是 is incorrectly translated to Italian as: you. Supply then, as the word—vero.

PREFACE.

"It will seem strange, that, though the British connections had then existed near a century, (1793) no Englishman could be found, conversant with the Chinese language; and that Paris, Rome, and Naples, must be ransacked to find a man, able to act in the capacity of interpreter. This man, known by the name of "Mr. Plum," was a native of China, who had learned Latin and Italian at the "Chinese college" at Naples. Forty-five years after sir George Staunton's voyage of discovery to find him, to the shame of England be it spoken, there is still no public endowment, or professorship; no inducement held out to the study of the Chinese language—a language which it is more our interest, than that of all other nations besides, to acquire and keep up a correct knowledge of. France has long had professorships—what is her interest in Chinese matters? Germany can also boast of her scholars. How is it that Britain is, of all the last, though so deeply interested? How is it, that, of the few of her citizens who have acquired this language, there should not be one on whom the sun of public patronage has yet shone? Not one who has met with an honorable award, such as his labors entitled him to, at the hands of his country? While Rémusat shed honor on the literature of France from his professor's chair, now filled and worthily by Stanislas Julien, why should the distinction have been withheld from our MORRISON? Strange, that HIS name should be better known, and HIS works more appreciated, in foreign countries, than in his own! Strange, that, in our universities, some moderate sum could not be spared to endow a professorial chair, even though it had to be taken from some of those more laborious than useful persons, who yearly enlighten the public with dissertations on the particles of a dead, and all but in books—forgotten language!"

The above remarks were written in the year 1837—and the hand that traced them is now cold in the grave! Since the year 1837 circumstances have slightly altered—a Chinese Professorship has actually been established in London! But while this fact is mentioned with some small degree of pleasure—there is yet another fact connected with the establishing of the said Chinese Professorship which merits to be engraven on our literary annals—as proof of the estimation in which Chinese literature was held in the British Islands—even towards the middle of the nineteenth century. We find on reference to the Public Papers of the day—that—upon the discussion which ensued when this topic was being canvassed—while some objected to the establishing of a Chinese Chair altogether—others (and they were the majority) agreed to set aside for the re-imbursement of a learned gentleman—who had spent many years of his life in the acquiring of this most difficult of all languages—a sum—about equal to half of that—which an English gentleman awards to a good Cook, or a

smart Valet-de-chambre!! Still as we observed above it is something.

By the foregoing extract from the Chinese Repository for 1837—we find—that when our Government wished to send an Ambassador to this distant land in 1793—no Englishman could be found, capable of conveying the compliments and kind wishes of George of England, to Kéenlung of China! One might imagine, that, having felt this inconvenience *once*, the British Government would surely have taken steps to prevent the recurrence of such a very "untoward event"? or, if Government deemed such an object beneath its attention—that surely some of our rich and bountiful patrons of Learning—would—even if they had no liking for the pursuit themselves—yet contribute liberally to encourage the study of this language—a language already cultivated in most other countries of Europe, and whose possession by others while we had it not, seemed to imply, that a Frenchman, would for the love of letters alone, undertake a task which even the furtherance of his commercial projects could not induce an Englishman to engage in? or, it implied still more—that a language in which other countries were making daily progress, we English alone had not the ability to acquire? Alas no! our wealthy, literary, and scientific men—altho' liberal almost to profusion in other respects, have yet done very little towards cultivating the Literature of this Mighty Empire! But why should we in this distant nook of earth complain? our relations with Turkey have existed for upwards of two hundred years—that country is now the focus of political events which threaten ere long, not only to disturb the peace of Europe, but even to involve our native land in a struggle for political existence itself, not less important perhaps than was our gigantic one with Napoleon, and yet, what encouragement has been held out to the study of Turkish in England? how many British subjects have mastered the difficulties of *that* language?—to our disgrace as a Nation be it recorded, that—while the Russian, Austrian, and French Ambassadors, can each and every wait on the Turkish minister, and with their own lips speak the wishes of their respective Sovereigns—our public business is carried on thro' a Dragoman, the brother of a Russian employé—and he interprets to *our* functionary, in the lingua-franca or broken Italian of the Levant*! Yes! if such be the case in a country where such mighty interests are at stake, can we feel surprised if no ray of encouragement has yet shone upon this distant, and to Englishmen, almost unknown Country?

Towards the year 1803, a poor despised Missionary, anxious to communicate the Doctrines of Christianity to the Chinese, applied to the Honorable East India Company for a passage in one of their ships to China. *This paltry boon was*

* We state this on the authority of a gentleman who resided for some time at Constantinople.

refused him. The American Flag afforded that accomodation which his own denied him, and after having landed on these shores, he passed some years unnoticed and unknown. But the literary acorn which he had planted in secret, was now thro' the strength of his native talent and unwearied industry, fast shooting into a lofty oak; the East India Company who had formerly spurned him, now condescended to consider him as worthy of their notice, and under their patronage he equalled the Herculean labours of a Johnson, and left behind him a work—of which England or any country may indeed feel proud! that man was MORRISON;—the Father of Anglo-Chinese Literature;—a name to be held in reverence by all those who wish to approach the threshold of this interdicted Language! Such is the history of the first Englishman who devoted his unwearied care and attention to the study of Chinese! Since his day—by the labours of his highly-gifted son—of Gutzlaff—of Medhurst—of Milne—of Marshman—of Staunton—of Davis—of Bridgman,—the path leading to the secrets of this language has been cleared of a good many of the obstacles that formerly beset it, but tho' much we admit has been done—a great deal still remains to be done, ere we possess the same facilities for acquiring Chinese—that we possess for acquiring most of the languages of Europe.

Revolving within an infinitely more circumscribed orbit, and at an immeasurable distance from the galaxy of bright names inscribed above—the Compiler has yet dared to borrow from their lustre a feeble ray, which he now emits in the shape of the present little work,—a work, whose sole merit consists in—that it has been compiled with some little care and attention; and whose sole claim to Public notice rests upon the fact—that, like the Widow's mite—it is all he hath to contribute:—thus, tho' humble the offering—yet being given freely, it may possibly become useful to an extent—far far beyond it's lowly pretensions!

The following Fables were selected indiscriminately from Esop—Phedrus—Ananius—Barlandus &c. &c. &c., but all published under the general name (used for the sake of briefness), of Esop's Fables. These were delivered orally at different times, in Mandarin Chinese, by the Compiler to his native Teacher; who being a good penman, found little difficulty in writing them off, in the simple easy style in which they are composed. This Style comes under the class of 雜錄 *tsä-lüh*, being the 文字之末 *wän-tsze-che-mö*, or lowest and easiest style of Chinese composition. (By making himself master of this style, the Student will find little difficulty in understanding the various 小說 *seou-shwö* or popular novels of the day, and it may serve as a stepping-stone to much higher literary attainments.) This method of dictation employed towards our Teacher, may remind the reader of what was the custom in our own country some centuries back, where the person so dictating would speak in the native English of the period, and the transcriber (commonly a priest) would write the substance of the same in Latin. Composing in Chinese after this manner, has both it's advantages and it's drawbacks. The advantage consists in—that, the document thus produced will be purely *idiomatic Chinese*—free from those blemishes of style, redundancies,

and other mistakes—into which even our best Sinologues sometimes fall. The disadvantage is—that it encourages slothful habits on the part of the student, and by accustoming him to rely upon his Teacher for assistance—renders him almost impotent when cast on his own resources.

When first published in Canton 1837-38 their reception by the Chinese was extremely flattering. They had their run of the Public Courts and Offices—until the Mandarins—taking offence at seeing some of their evil customs so freely canvassed—ordered the work to be suppressed. It is not the first time that we have elucidated a disputed point—by referring to one of these Fables having analogy to the question in hand—nay, we remember once stopping the mouths of a party of Mandarins—who insisted that England *desired* to quarrel with China, by reciting the story of the Goose that laid the Golden Eggs. The application was at once perceived—and the justice of the remark admitted immediately. No man can help feeling an interest in the progeny of his brain as well as in the posterity of his body—and we plead guilty to a certain feeling of pride and satisfaction in relating this anecdote of our Chinese offspring;—for tho' certainly not the principal party to whom it owes it's being—we may nevertheless justly lay claim to a share in the ushering of this Græco-Sinico compound into the world. The good natured Reader may thus even feel disposed to admit—that, it is quite possible for so paltry a publication to be useful in it's way.

Our relations with this Vast Empire have been hitherto purely commercial. The scene however is about to change—and we are now on the eve of a crisis, of which the wisest among men cannot foresee the results. The din of war is already heard in the distance—and perhaps ere this little work shall have seen the light—the powers of the East and the West may have come into collision—and a shock may have been given causing all Asia to vibrate to it's centre! Heretofore we have known the Chinese merely as a semi-civilized nation—to whom we sell broadcloth—and from whom we buy tea. Hereafter we shall know them as a great and mighty people—forming a third part of the family of MAN;—a nation, whose territory occupies nearly a half of the immense continent of Asia;—whose influence prevails with—and whose written character is understood by—many of the surrounding nations of the far East;—a people, whose Country opens up an unbounded field to Commercial enterprize—and Missionary zeal,—whose ancient laws and maxims may form a subject of interest for the Sage—and whose lighter literature may delight and instruct the general reader;—and a people—who altho' perhaps inferior in that daring energy of character—the peculiar attribute of the Caucasian race alone—are yet in mildness of demeanor—submissiveness to the Laws—industry in their vocations—honor to their parents—and respect for the aged,—capable of setting a bright example to the most polished countries of Europe! Yet a gulf exists between them and us—a gulf to cross which long time and unwearied application are requisite,—and that gulf is their impracticable Language!

It would be amusing to sum up all the opinions which

have been given from time to time—on the nature of this laborious study. While some have glibly asserted that there is no great difficulty in the matter—others have represented the difficulties as almost altogether unsurmountable. DR. MORRISON has recorded his opinion—that, tho' a smattering of Chinese may be easily acquired—yet he considers it *very difficult* to attain to a *perfect* knowledge of the language! and adds—that, “such a perfect knowledge of the language, is “what HE views as an object yet afar off!” If this be the language of a MORRISON—who is he that shall presume to call it an *easy* study? Judging from the length of time that natives themselves require to give it their attention, and that few among the many rise to any celebrity at all—we cannot but come to the conclusion—that, *for any foreigner to read, write, and speak the Chinese language like an educated native—is indeed the business of a long life!*

But tho' we admit the perfect acquirement of the Chinese language to be a matter of extreme difficulty—and further—that no efforts of our's or of any man's can ever render it easy,—yet much may be done to clear away those superfluous difficulties which continually beset our path—and to make the outset of his career, less discouraging to the young student than it has hitherto been.

It is partly to fulfil this object—and partly from having observed during our residence in this country—that a knowledge of their language is a ready introduction to the confidence of the natives—that we have resolved to publish a series of elementary works (of which this is the first), comprising the various styles in which the Chinese language is written. Looking upon it as a work that may perhaps be of service to our country—we shall not stop to consider the relative chances of gain and loss—but shall willingly submit to give up a very considerable portion of our time and slender fortune, towards the accomplishment of so desirable an object. When it is considered that scarce a dozen Englishmen in the world care a straw about the Chinese, their History, or their Language—we shall readily be exempted from the charge of having undertaken such works with any motive towards pecuniary emolument. Is it then the desire of Fame that prompts us? Alas no! a man is hardly likely to earn for himself a niche in the temple of Fame by attending to such labours as these. To us who have proposed to ourselves this ungrateful task—the words of Johnson may with a slight difference too truly apply.

“It is the fate of those who toil at the lower employments of life, to be rather driven by the fear of evil, than attracted by the prospect of good; to be exposed to censure, without hope of praise; to be disgraced by miscarriage, or punished for neglect, where success would have been without applause, and diligence without reward.

“Among these unhappy mortals is the writer of Dictionaries; (and may we not add the Compiler of Elementary Works?) whom mankind have considered, not as the pupil but the slave of science, the pioneer of literature, doomed only to remove rubbish and clear obstructions from the path through which Learning and Genius press forward

“to conquest and glory, without bestowing a smile on the humble drudge that facilitates their progress. Every other author may aspire to praise; the lexicographer can only hope to escape reproach, and even this negative recompence has been yet granted to *very few*.”

We repeat—it is only from a conviction of the importance of the matter, and a strong desire to serve our fellow-countrymen—that we are now induced to stop short in our own studies, and go back again on our journey, to help our brother-pilgrims thro' this Slough of Despond.

When making these offers of assistance to our countrymen, we have no wish to persuade them of the superiority of our attainments, or induce them to believe, that, the difficulties we propose helping *them* over, *we* have entirely *mastered* ourselves. Such we feel sorry to confess, is very far from being the case! Beyond a little of the simplest and most easy styles, all is to ourselves a region of doubt and darkness. If at any time we get glimpses of the Promised Land, it is yet afar off! “When we cannot get the sun to shine,” say the Chinese, “we don't despise the light of a rush-candle;” and *entre les aveugles un borgne est roi* re-echo our neighbours from the other side of the Channel. Thus, to those of our countrymen who are yet in utter darkness upon the subject—perhaps our offers of assistance, though unpretending in the extreme—may be found not altogether to be despised.

The Chinese language is not only difficult of acquirement, but it's study is likewise expensive. Besides the time that must be devoted to it—a considerable sum is necessary for the purchasing of books, salaries of native Teachers &c. &c. These are great drawbacks to the poor Student, and forasmuch, the study of this Language stands more in need of patronage than that of any other. Poverty is no crime;—and we feel not the slightest shame in acknowledging—that, but for the well-timed kindness and liberality of those gentlemen whose names adorn our Dedication-Page—from want of the necessary means to continue them—our own Chinese studies had been nipped in the very bud!

The time that these sheets were being put thro' the press was a period of great alarm and uncertainty,—which is the reason that we have not been able (altho' most kindly seconded by our Publisher) to give that degree of attention to the sightliness of the work which we could have wished. This is the first time, we believe, that any work has been printed on Chinese wooden blocks, and European metal types—placed side by side. The experiment having succeeded—numerous works will now most probably be printed in the same way. We regret that so many of the Chinese blocks are badly cut;—but at a season when every man and every thing bearing the name of English was proscribed—we did not think it worth while being too particular in this respect,—more especially as the work itself was under the ban of the Government. It therefore goes before the public with many imperfections—which, in happier times—might have been easily avoided.

MACAO,

15th May, 1840.

INTRODUCTION.

Having a great deal of difficulty in introducing the subject of the Chinese language *ourselves*—a subject on which so much has already been written and so learnedly—do we not hesitate to avail ourselves of the lights of others who have gone before us;—and forasmuch—we now usher in our theme by borrowing an extract or two from M. de Guignes—a learned gentleman who accompanied the Dutch embassy to Peking in quality of Interpreter, 1794—95. Under the shadow of his great name—we hope perhaps to shoot off a few remarks of our own unperceived.

The work alluded to is in 3 vols,—written in a most captivating easy style,—so much so,—that the translating of it—far from being a toil—was to us a source of great pleasure. But on showing our extracts to a highly intelligent and respected friend—he did not award them that meed of praise which we thought was their due;—and he further added—that he thought M. de Guignes was mistaken in more than one particular. With all their imperfections on their head—they are however after some little hesitation—now submitted to the PUBLIC.

UPON THE WRITTEN CHARACTER OF THE CHINESE.

In its origin, Writing among the Chinese was nothing more than the representation—or rather the mere rough sketching of things which people had before their eyes,—thus, the figure of a bird, meant simply to express *a bird*. But this plan altho' good enough for giving expression to visible objects—was not sufficient to invent new signs—or so to combine those already agreed upon—as to be able to *paint* (if we may so express ourselves) thoughts and ideas, and to represent these either by the images of sensible objects—or by the symbols of invisible beings. The Written Character, thus, little by little became composed of a quantity of figures, part the result of hazard, and part the invention of Art. In the beginning, their number was no doubt exceedingly limited—but as time rolled on, these written figures increased according as the wants of the people—their new notions, and the developement of their vices and virtues required them,—which are all so many necessary consequences of an increased population.

It is then this assemblage of written characters that the Ancient Chinese distributed into six classes, called the 六書 *lüh shoo** or six writings, vizt.

1st. 象形 *seang hing* image and symbol,—or those which bear a resemblance to the object. Under this head are comprised two kinds of characters;—the first—those which form an image—that is to say, which design objects tangible to the senses;—thus the figure of a vase, signifies *a vase* &c. &c. the second are those which represent perhaps metaphorically, perhaps allegorically—the ideas brought to mind by certain images—or the qualities belonging to certain images,—thus—a heart for example may express love or affection. This class includes hardly more than 200 characters which have however served as a basis for composing all the rest.

EXAMPLES FROM THE CHINESE REPOSITORY.

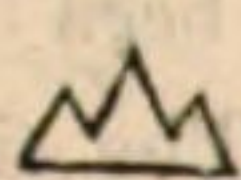
Anciently written.



Sun



Moon



Hills



Eye



Child



Horse.

Now written.



Jih



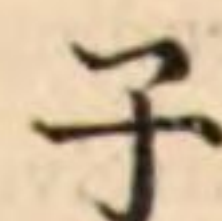
Yuē



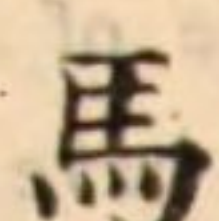
Shan



Müh



Tszé



Ma.

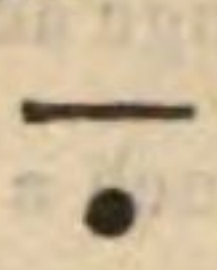
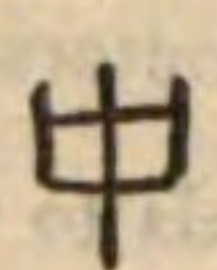
2ndly. 指事 *ché szé* those which indicate or point to their own meaning. This class is much more numerous than the first, and comprises characters which have a very extended meaning—that is—which not only signify what they represent, but which admit of all those meanings which the imagination can connect with their forms:—thus, herbs and water placed upon a field, denote *a marshy piece of land*; three men placed one after the other, express *the action of following*; while a simple straight line, betokens *unity or perfection*.

* NOTE. Some Missionaries have employed instead of the term *lüh shoo* as above—the term 六藝 *lüh e* (or *lüh le*), but it is a mistake; for the Chinese understand by these expressions, the six *primitive arts*; which are according to some,—agriculture, surveying, calculating the Calendar, architecture, manufactures, and navigation; or according to others,—music, the ceremonies, arithmetic, writing, the art of war, and navigation.

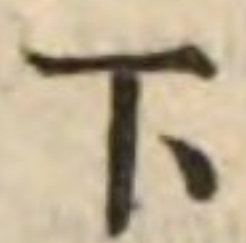
Dr. Morrison in his Syllabic Dictionary under the word 藝 *e* calls them,—*the more polite arts*—vizt,—the rules of decorum music, archery, the art of driving a carriage, writing, and arithmetic.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently Written.

					
Morning	Evening	Above	Below	Union	Centre.

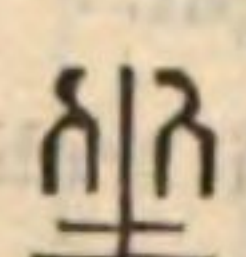
Now Written.

					
Tan	Seih	Shang	Hea	Tseih	Chung.

3rdly. 會意 *hwuy ē*, junction of ideas, or the sense arising from the component parts of the Characters. This class comprises those which indicate a connexion of ideas, with the words of which they are composed,—that is to say—which express what one figure *alone* is unable to do,—thus—*mouth* and *dog* signify *to bark*,—*mouth* in a *door* is *interrogation*,—*a heart* and *to die* make *forgetfulness* &c. &c.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently Written.

					
Bright	Obstructed	Forest	To see	To sit	Emperor.

Now Written.

					
Ming	Han	Lin	Keen	Tso	Hwang

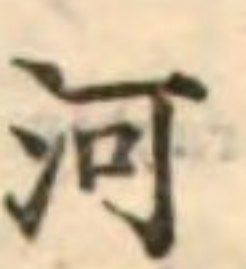
4thly. 諧聲 *heae shing* otherwise called 解音 *keae yin i*. e. explanation by means of the sound—or figures combined to give the sound. This class had its origin in the great difficulty that existed in representing exactly the different kinds of animals &c. &c. To avoid this difficulty, it occurred to them to place beside the figure of the animal &c., a certain character, the sound of which should determine its peculiar species. Thus the figure of a bird 鳥 *neacou* with the character 甲 *keā* armour before it—gives 鴨 *yā* a duck;—that of 魚 *yū* a fish with 里 *le* a mile placed after it, gives 鯉 *lē* the carp fish;—that of 木 *mūh* wood placed beside 白 *pīh* white—gives 柏 *pīh* the cypress &c. &c.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently written.

	or		
ngō goose			hō river

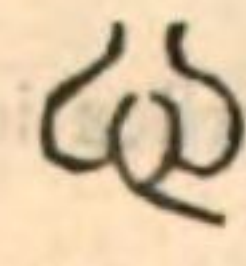
Now written.

		
鵝	鵞	河

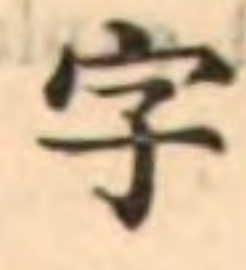
5thly. 假借 *keā tseay* metaphor or borrowed idea. This class, which has transferred *simple* to *figurative* words or characters, has thrown a great deal of obscurity over the Chinese language;—inasmuch as the figurative sense of a word has not always analogy—at least a perceptible analogy to its primitive meaning. Thus 山 *shan* is at the same time *a mountain*, and *immoveable*;—堂 *tang* is *a hall*, and at the same time *mother*;—室 *shīh* is *a house*, and also *one's wife* &c. &c.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently written.

	
Tszé a written character, or symbol.	Sin the heart, the mind.

Now written.

	
字	心

The first of these characters represents a *child* under a *covering*,—characters perhaps being considered the well-nurtured offspring of heiroglyphics;—the other character originally meaning the material heart—also denotes the mind or affections as with ourselves.

6thly. 轉注 *chuen choo*, extension, development, or according to others, inverted symbols. This class comprises those characters—the significations of which change according to the position of the key or radical,—and those whose signification extends to all the meanings which such or such a character may represent. Thus, a heart placed below a slave (怒 *noo*) expresses anger &c. &c. This class comprises all those characters which relate to moral history, manners and customs, ancient traditions, and moral prejudices.

Regarding morals: the ear at the side of a heart (恥 *chē*) denotes *shame* or *modesty*; a tiger upon a heart *covetousness*; a man who is going away and words—are *vain promises*; girl and thought *irresolution*.

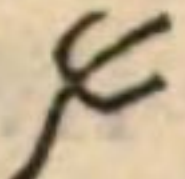
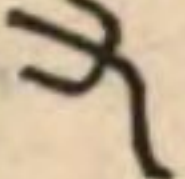
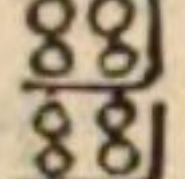
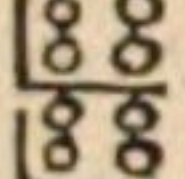
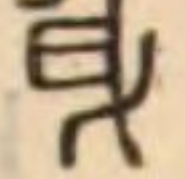
Regarding history: bow and the chase represent *the people of the north*: man and flock (羌 *keang*) *the people of the west*: the Emperor 堯 *Yaou* and word, *religious discourse*; Yaou with the sun (曉 *heau*) *eminent knowledge*; Yaou with provisions (饒 *jaou*) *to feed the people*: a man under the sky *the first origin of all things*.

Regarding manners and customs: the words old man, help one's self, and wine, signify, *being forbidden to drink*; cries and corpse *to bury*; wine and seal *marriage* (the custom being to present wine to the bride); clothes and halbert—*short garments*, the soldiers being commonly dressed in short-clothes; fire and tiger—*tiger-hunting*, this sport being commonly carried on at night, and by torch-light.

Regarding their ancient traditions and prejudices:—thus the characters for ten and mouth signify *the ancients* (古 *koo*); old and words, *an instructive discourse*; old and limit, *certainty*.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently written.

					
Right hand.	Left hand.	Sundered.	Continuous.	Body.	Turned body.

Now written.

右	左	斷	繼	身	身
Yew.	Tsō.	Twan.	Ke.	Shin.	Yin.

NOTE. We are bound to acknowledge, that, there are several of M. de Guignes' examples here given, which we do not clearly understand. Most probably he refers to some ancient form or other in which the characters he adduces are written;—but from his descriptions we are unable to recognize many—indeed by far the greater part of them. We have added examples taken from an article which appeared upon the Chinese written language in the Repository for 1834, furnished it is said, by one of our best Sinologues. In adding these examples however we cannot help remarking, that, the two learned men seem to differ very materially, not only in the arrangement of these 六書, but in their classification of the very words which they adduce as examples! Thus, Mr. De Guignes considers the character 明 *ming*, to be one of the *kea tseay* or 5th class,—while we find it put down in the Repository as a specimen of the *hwuy ē* or 3rd class &c. &c. &c. The following is the arrangement in the Repository, with the numbers of the characters classed under each head—vizt.

1	<i>seang-hing</i>	or imitative symbols	608
2	<i>chē szé</i>	or indicative symbols	107
3	<i>hwuy ē</i>	or symbols combining ideas	740
4	<i>chuen choo</i>	or inverted symbols	372
5	<i>keae shing</i>	or syllabic symbols	21,810
6	<i>kea tseay</i>	or metaphoric symbols	598

The following is the classification in Dr. Morrison's Dictionary, part 3—English and Chinese (see the word CHARACTER)

- 1 指事 *chē szé* arbitrary characters.
- 2 象形 *seang hing* those that bear a resemblance to the object.
- 3 變而爲轉注 *pēn urh wei chuen choo* inverted and explained.
- 4 會意 *hwuy ē* sense arising from the component parts.
- 5 諧聲 *heae shing* joined to another part to acquire sound.
- 6 假借 *kea tseay* borrowed metaphorically.

書有六體曰篆曰隸曰楷曰行曰草曰宋
書有六體曰篆曰隸曰楷曰行曰草曰宋
書有六體曰篆曰隸曰楷曰行曰草曰宋
書有六體曰篆曰隸曰楷曰行曰草曰宋
書有六體曰篆曰隸曰楷曰行曰草曰宋

Such are the *six classes*, under which the Ancient Chinese arranged their Characters,—a very ingenious idea truly, and which serves to give not only the explanation of these characters, but to show also how men at first gradually arrived at the art of giving expression to their thoughts. We may suppose, that, it was easy enough to paint any natural object, such as a tree—a bird—or a mountain; but the difficulty must have been very great when they wished to convey anything purely ideal! Several different figures were taken in that case; these were combined the one with the other, and thus a series of characters became formed, which if they did not *exactly* represent the object contemplated—were nevertheless adopted and confirmed by use and habit. But this style of hieroglyphic writing—or rather this mode of painting figures—was exposed to a good deal of difficulty and inconvenience. They were not long in seeing this to be the case, and strove as much as possible to avoid it. From this moment, their system of writing, or rather their characters underwent great changes;—they passed a long time in endeavoring to correct them, and it was not without a good deal of labour that they were brought to that state of perfection in which they now are.

The Chinese are by no means agreed as to the real origin of their peculiar system of writing; * some think that 伏羲 Füh-hē, who reigned 2953 years before Christ, was the inventor; while others support that it was the Emperor 師皇 Szé-hwang who lived before this prince; but the greater number are agreed in regarding 倉頡 Tsang-hěě, a Civil Mandarin who flourished in the reign of 黃帝 Hwang Tē 2698 years before Christ, as the real author of the Chinese system of writing.

(The learned Author here digresses upon the first use and invention of the various styles or patterns of writing current among the Chinese. We are not inclined to follow him in his digression, and may merely inform the Reader—that, a very able Sinologue has divided the different forms of Chinese writing into six 體 *tē* or patterns—viz.

- 1st. The *Chuen-tē*, which is a very ancient style of writing; and is subdivided into the 大篆 *ta-chuen-tē*, and the 小篆 *seon-chuen-tē*—which may bear somewhat the same analogy to the ordinary Chinese writing, that German Text and Old Saxon do to our own.
- 2ndly. The 隸 *lē-tē*. This is also an antique style of writing, and we can compare it to nothing more fitly than to our ancient Greek Capitals.
- 3rdly. The 楷 *keae-tē*. This description is like our round hand or Italic letters.
- 4thly. The 行 *hing-tē*, or Chinese running hand.
- 5thly. The 草 *tsau-tē*, or Chinese short hand.
- 6thly. The 宋 *sung-tē*, in which Books are commonly printed—and therefore may be looked upon as the equivalent of our Roman letters.

For a more minute explanation of these different styles of writing, we beg to refer our readers to the *CANTON CHRESTOMATHY* page 41; and also to the accompanying engraving in illustration of the same—furnished us by the learned Compiler of that valuable work—to whom we take this opportunity of expressing our heartiest thanks, for the kind assistance lent us on several occasions.)

* Before the invention of writing, it is said that they made use of knotted cords like the Ancient natives of Peru,

ON THE DIFFERENT STYLES OF THE CHINESE LANGUAGE.

The Chinese have several modes of composing, or different styles in which their Language is written; vizt. 1st The **古文** *Koo-wăn*; 2ndly The **文章** *Wăn-chang*; 3rdly The **官話** *Kwan-hwa*; 4thly The **鄉談** *Heang-tan*.

I. The *Koo-wăn* is the style of the **經** *King* or Ancient Classics. It is sub-divided into three kinds—vizt

1st The **上古文** *Shang koo-wăn*, a remarkably concise style and full of imagery, and it is in this style that the *King* or Ancient Classics are composed—

2ndly The **中古文** *Chung koo-wăn*, which is the style of works composed from the Ancient Classics, till the burning of the Books by **秦始皇帝** *Tsin Che Hwang-tē* 213 years B. C. and

3rdly The **下古文** *Hea koo-wăn*, or style of the Books written from the time of the **漢** *Han* Dynasty (3rd. Century) till the end of the **宋** *Sung* Dynasty (13th Century). These two last only approach the Style of the Ancient Classics;—there is a difference, and it may be compared to that between the original painting of a great master, and the copy taken by a skilful hand.

The Chinese reckon five *King* or Classics—vizt—

1st The **易經** *Yih king* which treats of the **卦** *kwa* or diagrams of **伏羲** *Füh-hē*.—

2ndly The **書經** *Shoo king* being sundry fragments of Ancient History collected by Confucius.

3rdly The **詩經** *Shē king*, or book of Ancient Hymns—Sacred Odes &c. &c.

4thly The **禮記** *Lē kē*, being a compilation of Ancient Laws ceremonies and usages, and of the Maxims of Confucius by his Disciples—and—

5thly The **春秋** *Chun Tsew* or annals of the Kingdom of **魯** *Loo* composed by Confucius.

Many Chinese admit only the three first of these five to the title of *King* or Ancient Classics. There are besides other *King* of the second order—these are—

1st The **四書** *Szé-Shoo*, or Four-Books; vizt, the **大學** *Ta-heō* or Great-Science by **曾子** *Tsäng-tsze*; the **中庸** *Chung-yung* or Golden-Medium by **子思** *Tszé-szé*; the **論語** *Lun-yü* or discourses by **孔夫子** *Kung-foo-tsze* (Confucius); and the **上孟** *Shang-Mäng*, and **下孟** *Hea-Mäng* by **孟子** *Mäng-tsze* (i. e. Mencius),

2ndly The Two Books on the Rites of the **周** *Chow* Dynasty.

3rdly The **孝經** *Heau-king* or Book of Filial-Piety; the poems called **楚辭** *Tsoo-tsze*; and the **山海經** *Shan-hae-king* or Book of poetical fictions.

4thly The Three Ancient Commentaries upon the **春秋** *Chun-Tsew*.

5thly The works of **司馬遷** *Szé Ma-tsēen* and some other celebrated Authors.

II. The *Wăn chang* or style of fine writing is not so laconic as the *Koo wăn*—but it is much more adorned and *recherché*. In order to write well in the style of *Wăn chang*—a person must have a perfect knowledge of the formation of the characters—and must be able to distinguish to a nicety between those which the Chinese call **死** *sze* dead, and **活** *hwō* living; or **虛** *heu* empty, and **實** *shih* solid. In writing a *Wăn chang* the composer ought to give a preference to those terms which strike most on the imagination and embellish most his thesis or essay. Thus, for instance, if he wishes to say that the Emperor is dead he does not make use of the vulgar word **死** *szé* to die, but gives a preference to the character **崩** *päng* which signifies a mountain falling—as this idea conveys most energetically all the consequences attending the death of an Emperor. A writer in speaking of such an event, may also use the term **賓天** *pin tēen* literally signifying that “a guest has entered Heaven”—but this last expression does not move the reader so powerfully as the first. Much talent is necessary for the correct employing of such expressions—and the selecting of them is difficult in a Language like the Chinese—whose extreme richness and abundance often interferes with the intelligibility of the subject-matter. Nor is the arrangement of the tones a matter of less difficulty;—he who would not have his theme thrown back at him must take due heed that the same sound does not in succession strike too often on the ear:—in one word a *Wăn chang* well composed is a piece of fine writing which requires much knowledge and a great deal of care.

But the *Wän-chang* must be *written*—this style is not used for conversation; and tho' it be much less concise than the *Koo-wän*, and employs sometimes certain particles which denote the time, the number &c. &c.—yet the scope of the phrase alone determining whether such particular word shall be a Verb or an Adjective, we may suppose that if spoken the sense would be often obscure—more especially, as the works written in this style are themselves sometimes explained differently.

III. The *Kwan-hwa* or Mandarin Language is a much more diffuse style than the *Wän-chang*, and acquires force and clearness according to the character of the person who speaks it. It admits of synonymes—prepositions—adverbs—particles,—in a word—all that serves to connect the discourse—to render it clear, expressive, and intelligible to every body. The arrangement of the words is simple and natural—the tenses are varied and the sense perspicuous,—but at the same time the *Kwan hwa* loses much when written, and is adapted merely for conversation.

IV. The *Heang-tan* or Language of the Common People is merely a corruption of the *Kwan-hwa*; a *patois* in fact which varies according to the several provinces and their districts. Educated Chinese know how to speak the *patois* of their native place, but they do not dare to make use of it when conversing with Mandarins, or persons of literary eminence.

There are therefore only two ways of speaking in Chinese—it must either be in the *Kwan-hwa* or in the *Heang-tan*:—and as it is admitted that the public employes can alone make use of the *first*, it is evident that such employes express themselves equally well at Peking, Canton, or any other of the Cities of China; the sole difference being that of local accent, or pronunciation. There are certain provinces where the people speak better than in others, especially in the province of 江南 *Keang-nan*; but whether spoken harshly or delicately, this has reference to pronunciation *alone*, and makes no alteration of the *Kwan.hwa* as a spoken language.

Thus far have we followed M. de Guignes in his division of the Chinese Language. But a learned friend—to whom we have submitted it—rejects it as exceedingly incomplete, and gives a decided preference to the following more minute division of our Teacher, *Mün Mooy Seen-shang*, vizt.

FIRST. The 文字 *wän tszé* or Written Language. This is otherwise expressed by 寫法 *seay-fä* or 手寫 *show-seay*—terms denoting that it is exclusively intended to be *written*, and not *spoken*. The *wän tszé* subdivides itself into two great branches—which are—

I. The 古文 *koo-wän* or *ancient literature*. This subdivision is again branched off into two *minor* sub-divisions, which are.

1st The 經書 *king-shoo* or classics; of which full particulars will be found in a preceding page—and—

2ndly The 古詩 *koo-shē* or Poetry either actually *ancient*, or composed in the *ancient* style, in contradistinction to the Poetry of the present day.

II. The 時文 or 世文 *shē-wän* (it is written both ways) or *modern literature*. Our Teacher has branched off the *shē-wän* into the six following sub-divisions. vizt—

1st The 文章 *wän-chang* or fine writing; in which style are written themes—founded upon texts from the *Classics*, and drawn up according to very strict rules of composition. The best *wän-chang* are said to have been written in the time of the 漢 *Han* dynasty, about the advent of J. C. The *wän-chang* is called 世文之首 *She-wän-che-show*, or the very head of modern Literature.

2ndly The 詩賦 *she-foo*; under which head are included all Poetry, Songs, Ballads &c. &c. not *ancient*. The best Poetry is said to have been composed in the time of the 唐 *Tang* dynasty, from the 7th till the 10th century.

3rdly The 諭契 *yü-kē*; or Edicts from the Emperors or the Mandarins to the People, &c. &c.

4thly The 書札 *shoo-chä*; embracing all the different styles of correspondence; between equals,—between superiors and inferiors—whether plain or figurative.

5thly The 傳志 *chuen-chē*; which includes all History, Biography, and Historical Novels of the first order; such as the 三國志 *San-kwō-chē*, the 列國傳 *Leih-kwō-chuen*, and other works of that class—and—

6thly The 雜錄 *tsă-lüh*; which in opposition to the *wăn-chang* (called as stated above the very head of Modern Literature) is styled 時文之末 *shē-wăn-che-mö* or the dregs—being the easiest and humblest style of composition. Under this head are included all silly novels and trash of stories,—and we must add, that, the humble work now laid before the public—claims no higher classification than as belonging to the *dregs* of Chinese Literature!

SECONDLY. The 言語 *yén yǔ*, or Spoken Language. This is otherwise expressed by 說法 *shwō-fă*, or 口說 *kow-shwō*—terms used (in contradistinction to those employed above when speaking of the *wăn-tszé*) to denote, that it is intended exclusively to be *spoken*, and not *written*. The *yén-yǔ* sub-divides itself into two great branches—which are—vizt.

I. The 官話 *Kwan-hwa*, or Mandarin Language. This is again sub-divided into—

1st. The 北官話 *pih Kwan-hwa*, otherwise called the 京話 *King-hwa*, or the 京腔 *King-keang*; being in short the language of Peking City. This idiom abounds with low slang,—and when the court was formerly held at Nanking—was considered as much a vulgar *patois*, as the Language of Canton City is at this present day. But the Emperors of the present Dynasty having always resided at Peking, and they all speaking with the northern accent—the young men who wish to get themselves forward—now-a-days endeavour to speak as much à la Peking as possible;—for say they—“it is thus that the Imperial mouth itself speaks; and is it possible that the Holy Emperor can be wrong?” (this is an argument that no Chinese will be found hardy enough to controvert). Moreover, as the Peking people seldom engage in Trade—but chiefly follow the Mandarins over the whole Empire, they are to be found every-where;—so also in all the Public Offices nothing but their language is spoken,—and when the common people hear the sound of it—they immediately make way,—judging that the speaker must be some government employé or other,—persons of whom they stand in great awe. The best specimens of the Peking idiom are to be found in the 紅樓夢 *Hung low mung*—24 vols., the 金瓶梅 *Kin, Ping, Mei*—20 vols., the 正音撮要 *Ching-yin tsö yaou*—4 vols., and the paraphrase of the 聖諭 *Shing yü*—2 vols.

2ndly. The 南官話 *Nan Kwan-hwa*, otherwise called the 正音 *ching yin* “true pronunciation,” and the 通行的話 *tung-hing-teih-hwa*, or language of universal circulation. This is properly speaking the Mandarin Language or that of Nanking City. We are aware that the Peking people apply now-a-days the term *ching-yin* to their idiom exclusively, but there must be some mistake here;—for, as they want the 入聲 *jüh shing* or short abrupt tone—they cannot of course pronounce *correctly*. The claims of the Northerners and Southerners of this country to pre-eminence for good speaking—may remind the reader of the Italian saying—“*Lingua Toscana in bocca Romana.*” The Nanking language is spoken on the stage—and abounds less or more in all their 小說 *seaou shwō* or Novels.

Such are the two divisions of the Mandarin tongue—a language of universal circulation throughout this vast Empire.

It serves as a medium of communication to all educated people *here*—as French does to the different nations of Europe: any young man who might wish to travel—whether for purposes of business or of pleasure,—or who would enter a Public Office,—or who would even set up a shop in a large City must learn to speak the Mandarin fluently. From a slender knowledge of this tongue—the writer during a residence of five years at Canton City—has held intercourse with people from every Province of China—excepting only that of 甘肅 *Kan-süh* on the borders of Thibet, natives of which he has never yet met with. The merchants from 山西 *Shan-sē* speak with a strong nasal sound,—their accent is vulgar in the extreme—and if they have only lately left their Province—they are almost unintelligible to a foreigner. The Silk men from the district of 湖州 *Hoo-chow* in 浙江 *Chih-keang* clip their words;—the Green Tea-men from 安徽 *Gán hwuy* (Canton *Oan-fei*) speak very badly;—the Black Tea men from the 武夷山 *Woo-ē* hills speak better. The person who according to our idea spoke the best of any man we ever met with—was a bare-footed begging priest from the Province of 四川 *Sze-chuen*,—and the next best, a young man in the Fooyuen's office from the Province of 湖廣 *Hoo-kwang*.

II. The 鄉談 *Heang-tan* or local dialects. These are so very numerous, that it is quite impossible to mention them all. With reference to this subject, we have found the two following lines in the Emperor Kang-hē's Dictionary.—

鄉談豈但分南北
每郡相隣便不同

“Regarding local idioms—how can we alone distinguish them by the general terms of northern and southern?”

“For in every district, and even in every neighborhood—their language is dissimilar!”

But in a Edict from Kang-hē, now before us,—the Imperial indignation is principally directed against the people of the Provinces 粵 *Yuē* (otherwise called 廣東 *Kwang-tung* i. e. Canton), and 閩 *Min* (otherwise called 福建 *Fūh-hēen* or Fokien), as may be seen from the following extract.

“I (the Emperor) have constantly observed, that, when the mandarins, whether holding important or trifling employments, come before me to report their several steps thro’ office—there are only the natives of the Provinces of Canton and Fokien, who obstinately adhere to their local pronunciation—which I cannot understand. Behold then! if such people—who are even now inscribed on my list of employés—after having been before the Tribunals and having practised the ceremonies—they, in submitting their reports to me or saluting me with the customary compliments, make use of expressions to me quite unintelligible—when they go to fill stations in other provinces, how still less can they be capable of extensively promulgating my Edicts (or Instructions)? or, when deciding cases of Law or Equity, how can they make every shade and circumstance, perfectly clear and perspicuous to the minds of the common people! If the Rulers of the people, and those whom they govern, be not intelligible the one to the other—then the Mandarins must depend upon their menials and bailiffs as a medium of communication! and thus, what between adding, and with-holding, glossing-over, and false interpretations, a thousand abuses must arise,—and this method of carrying on Public Business cannot but lead to innumerable mistakes! Further as regards the people of these two Provinces,—not only are they when in office in other parts of the country unable to enter into the feelings of the people—but they in their own districts where they form the mass, are unable to comprehend the instructions of the Mandarins;—thus between those above and those below, is set up an impassable barrier—which is productive of the greatest inconvenience! But if men from their early youth have been accustomed to a certain idiom, and a certain pronunciation—it is indeed difficult to change this in one moment! we have therefore no resource but to multiply and diffuse the means of instruction, and thus peradventure they may in time improve!”

“Forasmuch therefore, we now issue our Imperial Commands to the Governors and Lieutenant Governors of the said Provinces of Canton and Fokien—that they in their turn impress these Commands on the several Foo, Chow, and Hēen magistrates (i. e. governors of districts of the 1st 2nd and 3rd magnitude) and all employés and government teachers—that they issue clear and distinct proclamations everywhere, and adopt numerous expedients for teaching the people! they must insist upon having the language of these—clear, and intelligible; they may not as heretofore addict themselves to their provincial idioms;—so that in time to come when led to the palace steps (i. e. before me the Emperor) to hand in their reports, or answer my questions—they may be able to do so distinctly; and that further, when they enter upon Office in other Provinces, they may take cognizance of the circumstances, and enter into the feelings of—the Common People!”

Upwards of a century has rolled on since Kanghē issued the above Edict, but we are not aware that any considerable change has taken place since his day. True, there are schools set up in Canton City for teaching the Youth the Mandarin tongue—just as schools exist with us for teaching our Youth French,—and in both cases, people who can afford it, commonly send their sons to learn. But the Canton and Fokien people of the highest classes, when among themselves, universally use the native idiom;—and the labouring classes and the country people, cannot speak a word of anything else. The Canton dialect differs from the Mandarin, about as much as Portuguese does from Spanish:—the difference between Fokien and Mandarin is very much greater. We do not understand the Fokien idiom ourselves, but may state on very good authority, that, it bears no more resemblance to the dialects of Peking and Nanking, than the Gaelic and Welch spoken on our own mountains, do to the English of London, or Edinburgh. Altho’ the Emperor Kanghē in the preceding Edict, alludes only to the people of Canton and Fokien, yet these provincial idioms abound over the whole Country; truly does the quotation above say—“in every district, and even in every neighborhood, their language is dissimilar!” A foreigner who might speak the language of Canton City with considerable fluency, would, if thrown into the society of the country people twenty or thirty miles off,

find it very difficult to understand *them*, and still more difficult to get *them* to understand *him*! If this be the case with people of the *same* Province, how much more so must it be the case with those of *different* Provinces! We have frequently stood by, and listened to the Green Tea-men conversing among themselves, without being able to catch a particle of what they were saying; but we may add in self-defence, that they have been at the same time surrounded by *native* Chinese, who were not a whit more enlightened on the subject than ourselves! What we say here of the Green Tea-men, applies less or more to almost every part of China! We have been assured by European missionaries who have been in the interior, that, if a man can but speak *two* dialects *fluently*, and if he have not red hair, blue eyes, a long hooked-nose, or anything out of common that draws attention (and provided always he can escape the lynx eyes of the Mandarins), such a person may travel from one end of China to the other! It is in fact this great difference of local idioms, that is the safety of those dauntless Roman Catholic Missionaries, at this moment living in the different provinces of this forbidden Empire!

A great deal of doubt and obscurity exists as to the Chinese Language—used as a medium of communication throughout this vast country, and it's still more vast territories. Some people say, that "if two Chinese who have met together cannot understand each other—they immediately write down what they have got to say *in the mandarin language*—and as this is known everywhere—there is no longer any difficulty about the matter &c. &c." There is a small mistake here, and we shall endeavor to enlighten the Reader, by first pointing his attention to things at home.

Let it be granted, that, throughout the whole of Europe every person in every country of any education at all—can *read* and *write* Latin—less or more,—tho' being a *dead* language, no one *speaks* it. Latin will in this case be the *classic* language of Europe—understood by all when *presented to the eye*,—and in this point of view it will answer to the 文字 *Wán-tsze*, or *written* language of China.

Let it be granted, that, throughout the whole of Europe, any one who wishes to travel—who wishes to see courts and palaces—princes and wise men,—who desires to pass himself off as a man of fashion and accomplishments—or who is even anxious to extend his mercantile relations—that such one must learn to *speak* French—tho' *very few* write it—(the custom being, that, tho' all *converse* in *French*—yet all *correspond* in *Latin*):—French will in this point of view be the *Mandarin* language of Europe—intelligible to all educated and travelled men when *spoken*—and will hold the same place with us, that the 官話 *kwán-hwa* does in the Chinese Empire.

Let it be granted, that, English is not spoken beyond the limits of our own island—that it is not intended to be a *written* language,—on the contrary, that the English in common with all others make use of the Latin as a medium of *written* communication,—then English will resemble one of these local idioms called by the Chinese 鄉談 *heang-tan* or *patois*.

We shall give the following by way of example.

Suppose a Chinese to be travelling in a distant part of the country (the local idiom of which he did not understand,) and suppose that he had lost something or other which he was anxious to get back again;—he would most probably in the first instance put the following question in Colloquial Mandarin.

那 个 東 西 攔 在 甚 麼 地 方 呢

ná - ko túng - se kō - tsae shín - mo tē - fang — ně?
(mot à mot) cette - chose - là est - posée (dans) quel - endroit — hé?

Let us further suppose that all shook their heads—not understanding him,—and that the traveller made signs to bring him writing materials;—would he write down just what he had spoken? oh no! nothing of the kind! he would write perhaps

彼 物 安 在

(verbatim,) illa (res) ubi est?

(smile not Gentle Reader at the stiffness of our Latin—there is really no help for it!) and these four Chinese characters being shown to any one in the neighborhood—who could read and write,—the traveller's meaning would be instantly perceived. Nay, let us trace the resemblance still further. The four words of Latin written above (barbarous as they are) may be pronounced by an Englishman—a Scotchman—a Frenchman—a Spaniard—a Russian—*very differently indeed*,—still they can have only *one and the same meaning*;—and if written down and shown to any parish-priest or school-boy, in any of the countries just named, could not fail to be *immediately* understood. Just so it is with the corresponding four Chinese characters. They may be read with every manner of pronunciation, and with every kind of inflexion and intonation,—still they can only have *one and the same meaning*;—and will be understood not only thro' China proper, but in Cochin-China—Siam—Burmah—Corea—Loochoo—and Japan, by every person conversant with the Chinese *written* character.

With the sentence in Mandarin, it is somewhat different. This is addressed to the *ear*, and if not understood when *spoken*,—to *write* it were worse than useless. As with us, while every country in Europe is allowed to *read* Latin in its own way—and no man is judged to be the worse scholar because he pronounces uncouthly,—so with the Chinese:—those whose provincial accent is quite unintelligible when speaking their patois, or when reading the Classics after the fashion of their part of the country—may nevertheless be perfect masters of composition! on the other hand, as there can only be *one* method of pronouncing French properly, i. e. after the Parisian standard,—so there are in this country only two ways of pronouncing the Mandarin properly, i. e. either like a native of Nanking, or like a native of Peking City. True,—natives of Canton and other places—when they read works written in Colloquial Mandarin—often give the characters the vulgar provincial sound;—this however argues nothing but their ignorance;—it is like an Englishman or a Spaniard, who, when reading French, will insist on giving the Roman letters in which *that* language is printed, precisely the same power and value that they have in his own native tongue!

Let us proceed one step further. We have supposed English to be a mere barbarous *spoken* language, and not current beyond the limits of our own island. In like manner then, as we have just classed the Mandarin and French, and the Written language and Latin together,—let us now put the patois of Canton and the English, side by side. The equivalent then of the two preceding examples will be—

個 件 野 掣 開 邊 吓 亞

ko - keen - yāy chei - hoy peen - há — ah?

(quite literally) that - piece - thing has - been - put what - place — eh?

Following up our supposition, that English is a barbarous and uncultivated tongue,—the above sentence tho' written in the same Roman or Italic letters as the preceding French and Latin ones—would yet be incomprehensible out of England,—unless by mere chance we were to meet Englishmen in foreign countries, or foreigners who had resided in England.

To sum up what we have said,—while the example given of the *written language*, would, when presented to the *eye*, not only be understood over the whole of the Chinese Empire, but also in the various foreign countries named above,—the specimen of the Mandarin when addressed to the *ear*—would only be intelligible to the educated people of China proper, and those foreigners who had acquired it by residing here;—if presented to the *eye* of a learned Japanese or Cochinchinese, we are not sure whether he would be able to make out its meaning or not,—we rather think *not*:—but of the specimen given of the vulgar Canton dialect,—whether presented to the *eye* or addressed to the *ear*—we are convinced that no Chinese 100 miles from the smoke of Canton City—could even so much as *guess* at its meaning!

There is just one remark more we should like to make before concluding. It has been frequently observed, that, “the Chinese write very differently from what they speak.” So much is this the case, that, supposing a Peking man, a Nanking man, and a Canton man to be all arguing or quarrelling in their respective dialects, and supposing a fourth party were thus abruptly to address them, “Hold there my friends! let each individual of you write down the last sentence he spoke, *exactly* as he uttered it!” the great probability is, *that not one of them could comply!* They would all be able enough to give the *substance* of what they had been saying in the *written language*, (represented above as the equivalent of our Latin); but to write the language *exactly* as it was *spoken*, is entirely a different thing;—it is a study in which few engage, and in which still fewer excel. Of the three imaginary persons above, the Nanking man would find least difficulty—his language being much more polished and cultivated than that of either of the others. *Mün Mooy* the writer of these Fables—out of a very numerous range of acquaintances—is the only native we have met, who can write fluently in the vulgar Canton idiom; and yet when we first became acquainted (some 4 years ago), he was as backward as his neighbours at this sort of exercise,—and it was only thro' repeated urging on our part, that we could induce him to go on with it. But altho' more proficient in writing *Canton* than most others, he yet finds it easier to write in the Nanking dialect, than in his own. The reason is given above,—it is a much more polished idiom, and *Mün Mooy* has perhaps read a hundred books in Nanking, for one that he has read in Canton. Our fellow-countrymen from the Lowlands of Scotland will easily enough understand us, when a case nearly parallel is brought home to themselves. *We* find no difficulty in understanding Lowland Scotch when *spoken* to us,—yet when a volume of Scotch Poems is put into our hands, we find them infinitely more difficult to read than English ones;—and on the other hand, while it costs us no effort whatever to write an *English* letter,—were we told to compose a letter in *broad Scotch*, (unless we had been for some time before giving our attention to the subject), we should find the task quite insuperable.

OF THE 虛字 HEU-TSZE, OR EUPHONIC PARTICLES USED IN CHINESE COMPOSITION.

These—in one point of view—are the equivalent of our comma, colon : semi-colon ; stroke—parenthesis () note of admiration ! mark of interrogation ? as the Chinese use no points, * and as the eye depends completely upon these particles—to see whether an assertion is made, or a question asked ; whether the reading be continuous, or disjoined ;—and—taken along with the general scope of the passage—to determine when the sentence, stanza, or paragraph, is concluded. As some of them are used at the beginning—as well as at the end of sentences,—in order to make the parallel more complete—we must add to our own marks used in reading and writing—the inverted notes of admiration and interrogation of the Spaniards :—thus ; and ? In another point of view—they answer to our interjections, lo ! behold ! alas ! oh ! at the beginning—and, indeed ! really ! truly ! strange ! ah ? eh ? pray ? &c. &c. at the end of sentences. Or they may be said to resemble still more closely, those expletive particles which the Italians call *ripieni*,—such as *pure, mai, poi, già, così, mica, non, via, ci, vi, si*, and others ; sometimes forming perfect parts of speech, and at other times merely thrown in to fill up a sentence—or to round a period.

But with the Chinese, the using of these euphonic particles is a matter of immense importance. Their finer writings swarm with them *ad nauseam*—at least so it would seem to a foreigner :—the Chinese on the other hand seem to think, the more of these that can be introduced—the higher is the style of writing,—*provided always that they offend neither the eye nor the ear*. This is a great secret in the art of Chinese composition. They have a proverb to the following effect.—

之, 乎, 者, 也, 矣, 焉, 哉, 七字能分者秀才也[†]

“He who can properly distinguish and apply the seven particles *che, hoo, chay, yay, ē, yen, and tsae*—is truly a Bachelor “of Arts !”

As these particles sometimes represent verbs, adverbs, pronouns, and conjunctions,—and sometimes have no meaning at all ;—as they sometimes begin a sentence, sometimes end a sentence, and sometimes occur in the middle of a sentence—they are indeed most perplexing to a beginner !

The following little work being written in an humble style—the euphonic particles therein introduced are but few,—so we shall confine our present observations to two or three of the principal ones.

* This is the case, or rather ought to be the case, in fine writing ;—but in Novels and some other kinds of composition—they use the 黑點 *hak-teem* or comma, thus , to mark each sentence ; and the 明圈 *ming hūn* or ○ mark, to denote that the paragraph or subject treated of, is finished.

† We find in a little ballad called “The Country-clown goes up to Town” (written in the vulgar Canton dialect), the following amusing meaning given to these particles—

閒坐講的者也之乎

“ hān tsō, kóng-tík chāy-yá-che-oo !”

——“and he (the Country clown) sitting down at his ease, began to discourse about *chāy, yay, che, hoo* ;”—in other words—he began to talk as if he had been a learned man,

Examples intended to illustrate some of the Chinese PARTICLES occurring most frequently in the following work.

(abridged chiefly from the Latin of *PREMARE*.)

Of the PARTICLE 之 *che*.

- 1st. It is used to denote the personal pronoun (without reference to gender or number) in the accusative case—thus—遂烹之 *suy pāng che*, and so devoured him: 則勸之 *tsih keuen che*, then admonished them.
- 2ndly. It is used in the written language to denote the genitive or possessive case, as 的 *teih* is in the spoken language—thus—大學之道 *ta-heō-che-taou*, the principles of the Great Science: 萬物之主 *wan-wūh-che-chon*, Lord of the Universe.
- 3rdly. It is often understood without being expressed—thus—天命 *Tēn-ming* for *Tēn-che-ming*, the will of Heaven: 國法 *kwō-fā* for *kwō-che-fā*, the Laws of the Land.
- 4thly. It is often added to substantives merely for the sake of euphony—and has no meaning at all—thus—人之 *jin che*, man or mankind: 民之 *min-che*, the people: 天命之 *Tēn-ming-che* commanded by Heaven: 回之爲人也 *Hwuy-che wei jin yay*, Hwuy (the disciple of Confucius) was a man who &c. &c. &c.
- 5thly. It is often added to adjectives, when it has the same meaning as the particle 者 *chay*—thus—古之 *koo-che* or 古者 *koo-chay*, the Ancients: 學之 *heō che* or 學者 *heō-chay*, students.
- 6thly. It sometimes elegantly follows the relative particle 者 *chay*—thus—此善爲政者之術也 *tszé shén wei ching-chay-che shūh yay*! and behold! this is all the art or secret of those who govern wisely!
- 7thly. It is sometimes introduced before the particle 者 *chay*—thus—某士之賤者 *mow-szé-che tsēn-chay*, I, the vilest of all who bear the name of scholar!
- 8thly. It is often joined to the word 謂 *wei*—thus—此之謂自謙 *tszé-che wei tszé-kēn* this is what is called, being humble and modest. (NOTE. The character 之 *che* is met both before and after the 謂 *wei*—a correct ear and long practice can alone determine when it should be ante-poned and when post-poned.)
- 9th. It is often met in examples like the following—vizt.—未之能行 *wē-che nāng hing*! this may not yet be done! 行而不至者有之 *hing, urh pūh chē-chay, yew-che*! there are those who act—yet without obtaining their object; 不行而能至者未之有也 *pūh hing, urh nāng chē-chay—wē-che yew yay*! but there are none who ever obtained their object without employing the means.
This character is used in a great many other ways—but not in the work before us.

Of the PARTICLE 者 *chay*.

- 1st. When joined to verbs it forms participles and nouns—thus—生 *sāng* to live; 生者 *sāng-chay* the living:—死 *sze* to die; 死者 *sze-chay* the dead. 買 *mae* to buy; 買者 *mae-chay* the buyer:—獵 *lěe* to hunt; 獵者 *lěe-chay* the hunters.
- 2ndly. It is often preceded by 之 in which case the quality becomes more relative—thus—誠者 *ching-chay* and 誠之者 *ching-che-chay* both express sincere persons—but the former is *abstract*, and the latter *concrete*.
- 3rdly. It often governs the particle 也 in explaining or amplifying—thus—德者本也 *tih chay, pūn yay*! virtue is the root (of all good &c. &c.) 山者泉之原也 *shan-chay, tseuen-che yuen yay*! hills are the origin of streams or fountains.

- 4thly. It is used as an euphonic particle joined to adverbs—thus—再者 *tsae-chay* again; 或者 *hwö-chay* perhaps; 茲者 *tszé-chay* this is to say; 啟者 *kê-chay* this is to commence &c. &c.
Tho' this particle 者 *chay* is used in many other forms—yet these come under a higher department of Literature.

Of the PARTICLE 也 *yay*.

- 1st. It is an adverb the equivalent of 亦 *yih*, and may be translated *also*.—thus—花草也有樹木也有件件都有 *hwa-tsaou yāy yew, shoo-mūh yāy yew; kēen kēen too yew!* there are *also* flowers, and there are *also* trees; and (in short) there is everything!
- 2ndly. It is used conjunctively as in the following example. 你道苦也不苦 *nē taou, koo, yāy pūh koo?* say now whether this be misery, or not?
- 3rdly. It is used as the equivalent of our adverbs *still*, or *indeed*, or *really*, in the following—或者你後來有個官做也未可知 *hwö-chay nē how-lae yew ko Kwán tsö, yāy wē ko chē!* Perhaps you may afterwards obtain government employ! *still* this is what we can yet know nothing about!
- 4thly. Preceding 不 *pūh* and repeated—it has the meaning of our conjunctions *neither*, *nor*, &c.—thus—頭也不梳臉也不洗 *tow, yāy pūh soo—lēen, yāy pūh sē*, neither did he comb his head—nor did he wash his face.
- 5thly. It sometimes begins a sentence—thus—也差不多 *yāy, cha-pūh-tō!* why, you are not much out! (said either seriously or ironically).
- 6thly. And it often ends a sentence in the Vulgar, as well as in the Classic Style—thus—
(Vulgar) 好是苦也 *haou she koo yay!* this is misery indeed!
(Classic) 大哉言也 *tá tsae yén yay!* how superlatively grand these words!
- 7thly. It often occurs in the middle of sentences;—if vulgar—this particle *begins* the second part of the sentence, and is pronounced *long*; (see ex: 1. 2. 3. 4.) but if Classic—it *ends* the first part of the sentence, and is pronounced *short*;—thus—道之不行也吾知之矣 *taou-che pūh hing yay—woo chē-che ē!* I know alas! the reason why the Truth does not spread! (or act.)
- 8thly. At the end of sentences it is often the equivalent of the auxiliary verb *is*,—or the sentence—*this is quite the same as*,—thus—仁者人也 *jín-chay, jín yay!* Benevolence *is* Man himself! or were we thus to paraphrase it in English—“Mankind is Benevolent—Benevolence is Human nature—the two terms are convertible,—therefore, to speak “of Benevolence, *is quite the same as* to speak of Man himself!” (The Chinese Commissioner Lin in his letter to the Queen of England—when speaking of the Chinese Emperor—says 盖以天地之心爲心也 *kaē ē Tēen Tē che sin—wei sin yay!* literally,—for behold! of Heaven and Earth's heart, makes heart really—a phrase which cannot be rendered in English without a good deal of circumlocution,—as it means to say—that the Emperor's heart possesses those same lofty and beneficent principles, by which Heaven and Earth (or the Great Male and Female principles) govern all nature).
- 9thly. It is almost always (in the Classic Style) added to proper names;—thus Confucius speaking of, or to his disciples Yew, Kew, Hwuy, speaks of, or to them—thus—由也 *Yew yay!* 求也 *Kew yay!* 回也 *Hwuy yay!*
- 10thly. It is also used in Classic style in giving answers,—thus—It is asked 善乎 *shén hoo?* is this wise? It is answered 善矣而未盡也 *shén ē! urh wē tsín yay!* it is certainly *wise*—but not entirely so!
- 11thly. It is very often repeated to give effect to the passage,—thus—姓所同也名所獨也 *sing so tung yay, ming so tūh yay*—his family name is, common to others—but his own name is singular or peculiar. 無異也一也 *woo ē yay, yih yay!* there is no difference—it is quite the same-thing!

12thly. When preceded by the character 一 *yīh* one, it has the following significations,—thus—父母之喪無貴賤一也 *Foo Moo che sāng, woo kwei tsēn,—yīh yay!* in mourning for parents there should be no distinction between the noble and the vile,—one rule should apply to all. But when 一也 *yīh yay* is followed afterwards by 二也 *urh yay*, 三也 *san yay*, &c. &c. &c. it has rather a different meaning,—thus—此其應拿者一也 *tszé ke ying ná chay—yīh yay*,—this is the *first* reason why we ought to seize him,—and the same words followed by 二也 *urh yay*, 三也 *san yay*, &c. &c. imply this is the *second* reason, *third* reason &c. &c. for so doing.

Of the PARTICLE 矣 *ē!*

This is a mere final particle—used for the sake of euphony in two or three different ways, vizt—吾不知之矣 *woo pūh chē che ē!* I knew it not! 惡而知其美者鮮矣 *woo, urh chē-ke-mei-chay,—sēn ē!* of those who hate a man, and yet can perceive his good qualities,—there are few indeed! 甚矣吾衰也 *shīn ē! woo shwae yay!* how dreadfully am I fallen off! 吾已矣夫 *woo ē ē foo!* alas! I perish! 怨毒之於人甚矣哉 *yuen tūh-che yū jīn—shīn ē tsae!* the hatred and harm thus spread among men—is terrible indeed! But such examples as the three last occur only in fine writing.

Of the PARTICLE 焉 *yén!*

- 1st. It beautifully winds up a period—as—心不在焉 *sin pūh tsae yén!* my heart was not there! (i. e. I was not giving such or such a subject my attention. 三人行必有我師焉 *san jīn hīng—pēih yew wō tszé yén!* when three of us walk together, there is surely something in which (my two comrades) may instruct me! (The words of Confucius.)
- 2ndly. It is sometimes elegantly repeated in a sentence,—thus—四時行焉萬物生焉 *szé-shē hīng yén! wán-wūh sāng yén!* the seasons revolve—and all nature blooms (lit. produces) afresh!
- 3rdly. It often comes between the particle 者 *chay* and its subject, for the sake of mere euphony,—thus—上焉者下焉者 *shang-yen-chay,—hea-yen-chay* those above, and those below. 猶有惑焉者 *yēw yew hwō-yen-chay*, still further there were those who doubted.
- 4thly. It is used at the beginning of sentences as an interrogative,—thus—焉知 *yén chē?* who knows? or, how do I know? 殺雞焉用牛刀 *shā kē—yén yung nēw taou?* in killing a Fowl—why use an Ox-knife? (Vulgar saying.) 焉能爲有焉能爲亡 *yén nāng wei yew? yén nāng wei wáng?* is it something? or is it nothing? or, has he? has he not? or, is he yet alive? is he indeed dead?—(according to the subject being spoken about.)
- 5thly. It responds well to the adverbial particle 如 *joo* going before,—as—如丘者焉 *joo Kēw-chay yén!* as I Confucius! (this Kēw was Confucius' name, and is looked upon by the Chinese as a Sacred word:—in reading the Four Books they pronounce it *Mow*.) 君子之過如日月之食焉 *Keun-tsze-che kwō,—joo Jīh Yüē-che chīh yén!* the faults of the good-man are merely like eclipses of the sun and moon, (i. e. they only obscure

his lustre for a moment.) 爾旨承行於地如於天焉 *Urh chē ching-hing yü lē, joe yü Tēn yen!* Thy will be done on earth, as it is in Heaven! (Lord's Prayer—Roman Catholic version.)

4thly. It marks adverbs,—as—忽焉 *hwūh-yen!* Suddenly! 欣欣焉 *hín hín yen!* most happily. Here however it has the same meaning as 然 *jēn*.

Of the PARTICLE 乎 *hoo*.

- 1st. It commonly denotes interrogation,—thus—可乎 *kō hoo?* may it be done or not? 宜乎否乎 *ē hoo, fow hoo?* is this proper? or not? 仁矣乎 *jīn ē hoo?* is this true benevolence? 豈可得乎 *kē ko tih hoo?* how may this be obtained? 仁遠乎哉 *jīn, yuen hoo tsae?* how far will not true benevolence go? 不亦可乎 *pūh yih kō hoo?* may not this be done? 不亦樂乎 *pūh yih lō hoo?* is there not pleasure in this? 不識今之言者其覺者乎其夢者乎 *pūh shih kin-che yēn-chay,—ke kēo-chay hoo? ke mung-chay hoo?* I know not whether the person now speaking, be aware (of what he is saying?) or if he be dreaming?
- 2ndly. It is sometimes used as a mere auxiliary particle, and does not then interrogate,—thus—惜乎 *seih hoo!* alas how much to be pitied! 深乎深乎 *shīn hoo! shīn hoo!* what an immense depth (of wisdom!) 宜乎有悔 *ē hoo yew hwuy!* proper it is that he should repent!
- 3rdly. Joined to the following, it has the sense of *very nearly*,—as—幾乎淹死 *kē-hoo yēn-szé* he was very nearly drowned! 則庶乎其可矣 *tsih shoo-hoo ke kō ē!* then surely it may be done! 以及乎中 *ē kēh-hoo chung,—tsih shoo-hoo chē ē!* having got to the middle—then surely he must be near to arriving (at the goal)!
- 4thly. Joined to the following it marks the superlative,—thus—莫高乎天 *mō kaou-hoo Tēn!* there is nothing higher than Heaven! 莫大乎堯舜 *mō ta-hoo Yaou, Shun!* there are none greater than the Emperors Yaou and Shun!
- 5thly. Joined to 於是 *yū-she* it makes an adverb of time or consequence,—thus—禮樂於是乎興 *lē, yō,—yū-she-hoo hing!* politeness and concord then (or upon this) began to rise, (i. e. began to be held in estimation;) 衣食於是乎足 *ē, shih,—yū-she-hoo tsūh!* and clothing and food then (or thus) became abundant.

Of the PARTICLE 哉 *tsae*.

- 1st. It is an interrogative particle, and seems to imply a certain degree of surprise—as if the subject enquired about were not self-evident,—thus—復何疑哉 *fūh ho ē tsae?* what further doubt is there?! 豈不深可惜哉 *kē pūh shīn ko seih tsae?* is it not most deeply to be lamented?! 何其樹之愚哉 *kō ke shoo-che yū tsae?* what monstrous folly was not this on the part of the Tree?!
- 2ndly. It merely expresses admiration without interrogation,—thus—賢哉回也 *hēen tsae Hwuy yay!* how excellent Hwuy was! 野哉由也 *yāy tsae Yēw yay!* what a clown was Yew! 富哉言乎 *foo tsae yēn hoo!* literally, what rich words! i. e. what a beautiful speech! 大哉問 *ta tsae wān!* how vastly important is that question! 大哉聖人之道 *ta tsae Shing-jin-che taou!* oh! how great is the Doctrine of our Holy Sages!

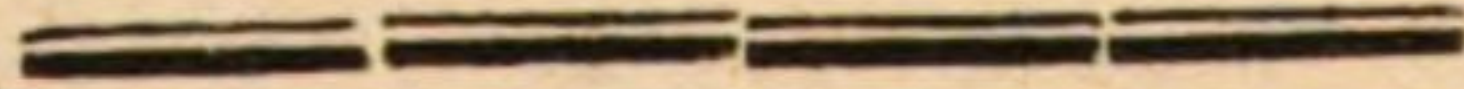
Of the PARTICLE 然 *jén*.

- 1st. It marks the adverb and is the equivalent of our—*ly* in English,—thus—喟然曰 *wei-jén, yuè*, *suspiring-ly* said;—循循然 *seun seun-jén*, *leisure-ly*, or, with order and method.
- 2ndly. It affirms in reply to a question—and is in this point of view the equivalent of our—*yes*;—thus—然乎否乎 *jén hoo? fow hoo?* *yes? or no? is it so? or not?* 曰然 *yuè, jén*, it is answered,—yes!—or, it is even so! or 子之言然 *Tsze-che yén, jén!* it is indeed as you say! 未必然 *wē peih jén*, not necessarily so,—*anglicè*—that does not necessarily follow:—interrogatively 不其然乎 *pūh ke jén hoo?* and is it not so then? 何必然 *hō peih jén?* why must it necessarily be so? 殆不然矣 *tae pūh jén ē!* truly this is by no means right or proper! 理所當然 *lē so tātng jén!* this is perfectly conformable with reason! 乃所以然 *nae so ē jén!* this is the cause by—or thro'—or on account of which &c. &c.
- 3rdly. It is compounded with the following conjunctions and adverbs,—vizt,—雖然 *suy jén*, although; 既然 *kē jén*, since; 自然 *tszé jén*, assuredly, or it is so indeed! 自然而然 *tszé jén, urh jén!* quite naturally! without effort! 不然 *pūh jén*, otherwise; 果然 *kwō jén*, indeed, really &c. &c.
- 4thly. It has the power of a disjunctive conjunction in the following—vizt.—然而未仁 *jén urh wē jín!* (it may be something) but still it is not Benevolence! 然亦有之 *jén yih yew-che!* (there may not be many) yet still there are (a few!) 然則將奈何 *jén-tsūh iacang nae hō?* then (or in that case) whither shall I turn myself! or what shall I do?!

SUMMARY.

Besides the preceding particles, there are many others which our limits will not now permit us to dwell upon. We must therefore for the present content ourselves with referring the reader to *Premare's* NOTITIA LINGUÆ SINICÆ, a most valuable work, which we propose at some time or other (God willing) to put into an English dress, for the benefit of our younger Students. The following however are some of those interjectional, interrogative, negative, and conjunctive particles, which may most engage the Learner's attention,—vizt—

- 1st. Those used at the beginning of a paragraph,—or which serve to usher in a new subject—as—夫 foo! 洪 hung! 恭 kung! 曾 tsäng. 惟 wei. 於 yü. 至 chē. 與 yü.
- 2ndly. Those met with in the middle of the paragraph; connecting—yet giving a new view of—or meaning, to the subject; as—乃 nae! 盖 kae! 嗚呼 woo hoo! 無如 woo joo! 殊 shoo! 聊 leaou! 又 yēw, 猶 yēw, 尤 yēw, 且 tseay, 則 tsīh, 卽 tseih, 亦 yīh, 以 ē, 爲 wei, 然 jēn, 再 tsae, 而 urh, 反 fan, 不料 pūh leaou! 與 yü, 於 yü, 况 hwang, 却 keō.
- 3rdly. Those finals, which merely serve to round a period,—as—夫 foo, 耳 urh, 爾 urh, 已 ē, 而已 urh-ē, 焉 yén, 矣 ē, 也 yay, 兮 hē.
- 4thly. Those placed at the beginning of an interrogative sentence,—as—何 hō, 豈 kē, 盍 hō, 曷 hō, 奚 hē, 惡 oo, 胡 hoo, 孰 shūh, 安 gan, 抑 yīh.
- 5thly. Those placed at the end of interrogations,—as—耶 yay, 邪 yay, 與 yü, 歟 yü, 何 hō, 諸 choo, 乎 hoo, 哉 tsae.
- 6thly. Particles denoting negation,—as—無 woo, 毋 woo, 不 pūh, 休 yēw, 非 fē, 莫 mō, 弗 fūh, 沒 mūh, 勿 wūh, 未 wē, 否 fow, 匪 fei, 靡 mē, 罔 wang, 亡 wang, 无 woo.



R E M A R K S

On the mode of Spelling adopted in the following work.

It has often been regretted by Students of Chinese—that there is no uniform mode of Spelling this language,—that every Country has got a different Orthography—which is a sad annoyance,—above all to the beginner. The complaint is, we confess, perfectly just;—but we must add—that, it appears to us to be without remedy. When Europeans *first* commenced the study of this difficult language—had a Congress of *lettrés* from all the different countries of Europe, determined upon a certain System of Orthography that was to be uniform and permanent,—then, the violator of these rules ought to be punished as if he tried to introduce a new way of spelling Greek. Latin, or any other tongue whose Orthography is irrevocably fixed during the lapse of ages. But here the case was different. Every Foreign Missionary as he arrived in this Country, and applied himself to the study of Chinese,—on hearing certain sounds, immediately wrote these down in Roman letters,—giving very naturally the same power to such Roman letters while transcribing Chinese, that they had in his own native idiom. Thus, in respect to the character 是, the Portuguese wrote it *xi* and *xe*; the Italians, *sci* and *sce*; the Germans, *shi* and *sche*;—the French, *chi* and *che*; while we English write it *she* and *shee*:—the character 聖 is in like manner, à la Portugaise, *xim*; à l' Italienne *scign'*; à l' Allemande, *sching*; à la Française, *ching*; à l' Anglaise, *shing*;—and so on with many others;—indeed their systems of spelling are so exceedingly dissimilar, that they appear so many different languages! Such being the case—only one of two things remains to be done.—

1st. That a System of spelling Chinese with Roman letters, (which shall be permanent and uniform) be established by a deputation of learned men, from all the different Countries of Europe:—or

2ndly. That the Chinese scholars of each particular Country, continue to spell for the Students of each particular Country, according to the power given to the Roman letters (or as nearly as possible) in each particular Country.

We see numerous objections to the first plan. Had it been done (as we remarked above) about 300 years ago—there would have been no great difficulty about the matter;—but *now*, which Country is to lead the others in it's train? which countries shall be willing to give up their already received systems of Orthography to adopt that of the favored nation? or shall a system be established partaking of *all*, even at the risk of being intelligible to *none*? Viewing it in every way this plan appears to us to be surrounded with difficulties,—

There only remains then the second mode, which is,—that every man give to the Chinese characters, sounds represented by the Roman letters, as analogous as possible to the power that these have in his particular country. This is also quite reasonable;—for, if a foreigner make use of an English book whereby to study Chinese, it is to be presumed that he already understands English;—and understanding English, he must surely know the power that the English give to the Roman letters? or, granting that he does not, the task would not be a difficult one,—a single lesson or two would make him quite *au fait*. In another point of view we cannot but come to a similar conclusion,—vizt,—we frankly confess, that in drawing up this or any other work,—while we hope that it's use may be as *general* as possible,—yet our *primary* object is to assist or instruct *our own Countrymen*;—and we humbly conceive, that if a foreigner can condescend to study by means of an *English* book,—he may also condescend to learn the power that the *English* give to the Roman letters? This subject however has been much more learnedly discussed by DR. MORRISON in his PREFACE to the Syllabic Dictionary than we can pretend to do,—and if the Reader is still unsatisfied with the arguments *we* have produced, we beg to refer him to the *dicta* of our GREAT MASTER.

We cannot let this opportunity escape, without adverting to the new system of Orthography, introduced in the *CRESTOMATHY* of the CANTON DIALECT. While we deeply respect the acquirements of those learned gentlemen who gave it being, and confess that the system itself is wonderfully ingenious,—circumstances entirely put it out of our power to adopt it. Wishing to make this little work as useful to the beginner as possible, we first adopted Dr. Morrison's system of spelling the Mandarin, as fixed in his excellent Syllabic Dictionary—in order that the Student might have an *immediate* reference, should the meaning put down against each character in italics, seem obscure or incorrect. Having thus first adopted an *English* system for the *Mandarin*, it would have been doubly perplexing to the Student had we adopted an *entirely different* system for the *Canton*! there was therefore no help for it,—with a bold hand we ventured to make some innovations in our MASTER's method of spelling the *Canton*,—in order that it might resemble his *Mandarin* system as much as possible. We dare not however to assert that our *alteration* is an *improvement*. While engaged in this task, we were not above receiving many excellent hints from the CANTON CRESTOMATHY.

We venture to differ (tho' with much humility) from the learned Editor of the *CRESTOMATHY*,—as to the stress he lays upon the *Four Tones* at the outset. We humbly think, that the marking of the sound of each character 1.2.3.4 to denote whether it be *Ping*, or *Shang*, or *Keu*, or *Jüh*, is just so much time and labour thrown away;—nay more,—it fatigues the eye, and serves only to perplex the Student. We would no more think of requiring the beginner in Chinese to master the *Four Tones*,—than we would take a boy who had just commenced his Latin Rudiments, and smother him with the *Gradus ad Parnassum*! There is, by the way, this resemblance between the Chinese Tones and the work just mentioned,—vizt—we employ the *Gradus* to compose verses,—and no *Chinese* youth can write Poetry—who is not well acquainted with the *Four Tones*. But we conceive these to be an affair for a Student somewhat more advanced than a mere beginner. In our own language we have certain difficulties,—which are quite as much a stumbling-block to the stranger, as the Chinese Tones are to us. Thus, we bother a Frenchman with our *th* in *thick*, *thin*, and our *th* in *than*, *thee*; we perplex a Spaniard in drawing a marked difference between the *b* and the *v*; the German is brought up by *f*, *v*, and *w*; while all foreigners whatsoever exclaim against us for our four *a*'s, and as many *e*'s! Mounseer in his turn, laughs at poor John Bull trying in vain to pronounce *feu*, *peu*, *l'un*, *lune*, *œuf*, *bœuf*, &c. &c. or sets him by way of exercise to distinguish between the sounds *de*, *des*, *dès*, *du*, *deux*, *d'eux*, and enjoys himself at poor Bull's bewilderment! But we do not extinguish a beginner's hopes with exercises such as these;—we are aware that by frequently mixing in native society, and by constant practice, we shall be able to distinguish those differences *in good time*. In proof of the uselessness of directing the beginner's attention to the *Four Tones*, we may state a fact which any one who has resided long in China cannot but be aware of,—and that is, that the Lascars who sail the passage boats, and the Parsee Cooks and Servants, speak Chinese *very much better* than we European Students do. We have been assured by intelligent natives, that, when some of these Lascars and Parsees speak, they cannot distinguish them from their own people!! With *us Europeans* on the other hand, it is *very* different indeed! *our* foreign accent, and out-of-the-way expressions are detected at once! yet why should it be so? among *us* there are some who can read and write Chinese pretty well,—while the Lascars and Parsees do not know a single character! *our* vocabulary is perhaps ten times more extensive than *their*'s! some of *us* can discourse learnedly enough upon the *Four Tones*,—while *they* never heard of such a thing in their lives! yet here is the *stubborn fact*,—account for it as you may,—that while *they* find no difficulty whatever in understanding and making themselves understood to the Chinese,—*we*, in most cases, neither can apprehend what they are saying, nor succeed in making ourselves intelligible! We presume the solution of the mystery is simply this, that, while *we* are poring over our books and discussing the Tones *theoretically*,—*they* are learning the language *practically* from the mouths of the natives?

In another point of view, the *Four Tones* may be compared to the Notes of the Gamut;—*we* thus resemble persons who try to sing *by notes*—while the Parsees and Lascars are like those who learn *by ear*. Let us suppose the following case by way of illustration. Suppose that a foreigner were to sing “Auld Langsyne,” and that he sang out of tune;—suppose that a Scotch boy were standing bye—he would find no hesitation in telling the foreigner that he was wrong. Upon this, the foreigner might ask the boy what note it was that he had sung out of tune? whether it was B flat, F sharp, C natural, or indeed any other. If the boy had never seen a page of written music in his life—it is probable that he would gape and stare with astonishment at the question! in short, it would be quite incomprehensible to him;—*nevertheless the testimony of his ear* that the foreigner had sung out of tune would not be a whit less true. On the other hand, if he knew music scientifically, he would not find it difficult to run over his gamut and tell the foreigner upon what particular note he had erred. This case is very nearly parallel to the subject in hand. If a European is speaking Chinese, and pronounces erroneously,—*any native*, no matter whether he be a Coolly a Tankaman or what, can tell him that he *is wrong*,—but it is only an educated Chinese, who by running over his Tones, can tell him *where* he has erred, and which is the *correct* sound of the word.

We are aware, that from the exclusive nature of the Chinese Government, few opportunities are afforded Europeans of mixing in native society :—still we must endeavor to make the most of our position, and turn all circumstances to account as we best may. We read in the “ Old Books,” that the Romans built their first fleet after the model of a foreign bark that fortune or misfortune had stranded on their coast. We read further, that, having no other means of training and drilling their sailors, they trained them and drilled them *on dry land* ;—and yet when we read on, we find to our utter astonishment—that these long-shore men of the Romans—beat the Carthaginians on their own element—tho’ then reckoned the best seamen in the World! In like manner should we recommend the Student, if he cannot at all times mix with the natives, to get a Teacher with a good pronunciation as his model ;—to make him talk and read Colloquial Chinese for some hours a-day, and talk or read after him as the Parish-Clerk does after the priest ;—and not content with this, to read *to himself*, and talk *with himself* (when there is no other person to talk to), even at the risk of being deemed a little so so *non compos*. It is only following the Old Roman system as quoted above—and

Nil desperandum Teucro duce, et auspice Teucro!

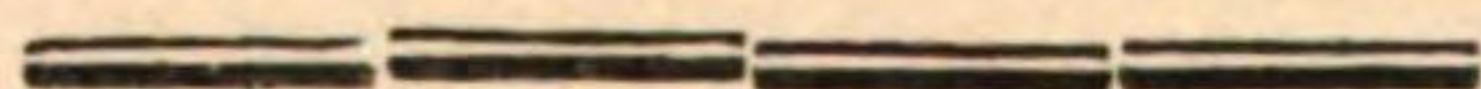
in this case however, the Chinese Student must be principally *his own* Teucer.

We repeat, that all the diacritic marks in this world will never teach a man to pronounce Chinese correctly,—there is only *one* way of learning this, and that is stated above ;—*vizt constant practice with natives*. Well doth the Chinese saying express the same idea—

拳不離手，曲不離口
三日不彈，手生荊棘
而三日不談，口生荊棘矣

Let not the fist leave the hand (i. e. desist not a moment from playing), nor let the song leave the mouth for a moment!

If in three days you do not play (on the stringed instrument,) your fingers will produce thorns and briars—
And if in three days you do not converse, your mouth (or tongue) will no less produce thorns and briars!



NOTE.

While we repeat, that the Roman letters with the most ingenious diacritic marks can never correctly represent the Chinese sounds—yet some methods may be *nearer* the real native way of speaking and reading,—and others may be *more distant*. Upon this footing have we drawn up the following TABLE, which we submit to the Reader as an *approximation*, and *no more*. But just before concluding we would remark—

- 1st. That in the Mandarin and Canton dialects we do not find the letters *b, d, r, v, and x*. Our *q* is represented by *kw*, and *z* is only met as the auxiliary of *s*.
- 2ndly. That it must be borne in mind the spelling of the Mandarin used here—being that of Nanking City—should the Student employ a native of any other part of the Empire to assist him, he must make considerable allowances for difference of pronunciation. [Thus, if his teacher be a Peking man, he must bear in mind that the Peking people have not got the 入聲 *jūh shing* or short abrupt tone in their dialect, and that they commonly use the 上平 *shang ping*, or high level tone in it's stead. Thus, the character 白 *pīh*, they pronounce *pai*, and *pei*, and *pō*; 麥 *mīh*, they pronounce *mai*; 墨 *mīh—mō*; 賊 *tsīh—tsei*; 窄 *tsīh—chai*; 脚 *keō—keaou*; 必 *peīh—pēē*; 只 *chīh—tszé*; and they substitute in many instances other sounds for those put down here,—thus—with them 雷 *luy*—becomes *lei*; 豈 *kē*—becomes *chee*; 乾 *kēen*—becomes *chēen*; 稟 *pin*—becomes *ping*; 事 *sze*—becomes *shāy*; 箭 *tsēen*—becomes *kēen*; 酒 *tsēw—kēw*; 進 *tsin—kin*; 戲 *hē—shee*; 學 *heō—seō*; 行 *hing—sing*; 街 *keae—kēē*; 硬 *'gāng—yīng*; 善 *shen—shān* &c. &c. &c.
- 3rdly. That in studying the Canton dialect—if his teacher be a native of 香山縣 *heang shan hēen* (the district in which Macāo is situated) he will pronounce 山 *shan—san*; 水 *shuy—suy*; 識 *shik—sik*; 錦 *kum—kame*; 二 *ee—'gee*; 月 *yuet—'guet*; 字 *tszé—chee*; 富 *foo—hoo*; 風 *fung—hung*; 回 *ooy—wei*; 做 *tsou—chou*; 應 *yīng—īng*! and a great many others. *Constant practice* will alone enable the reader to distinguish.

TABLE showing the power given to the ROMAN LETTERS in the following work.

VOWELS AND DIPHTHONGS.

a	as in	他	(Mandarin) <i>ta</i> ; far, father &c.
á	as in	打	(Mandarin) <i>tá</i> ; smárt, shárp, (accented sound)
â	as in	啲	(Mandarin) <i>hân</i> ; psálm, (prolonged sound : not the German á in wáll.)
ā	as in	這	(Mandarin and Canton) <i>chāy</i> ; bāke, fāte &c.
ǎ	as in	法	(Mandarin) <i>fǎ</i> ; fat, pat, (abrupt sound.)
ǎ	as in	能	and 文 (Mandarin) <i>nǎng</i> and <i>wǎn</i> ; like <i>něng</i> and <i>wěn</i> .
ai	as in	買	(Canton) <i>mai</i> ; tie, lie, (smartly pronounced)
ae	as in	賣	(Mandarin) <i>mae</i> ; sigh, (lengthened sound.)
au	as in	厚	(Canton) <i>h'au</i> ; plough, (open sound with emphasis)
aou	as in	包	(Mandarin and Canton) <i>pau</i> ; more open, lengthened, and emphatic than the preceding.
e	as in	之	(Mandarin and Canton) <i>che</i> ; like the <i>e</i> in the definite article <i>the</i> &c.
•	final is mute	尊	(Canton) <i>tsūne</i> &c. &c.
ē	as in	理	(Mandarin) <i>lē</i> ; we, ye, thee &c.
ē	as in	知	(Mandarin) <i>chē</i> ; pronounced with the teeth strongly compressed—almost like <i>chay</i> .
é	as in	言	(Mandarin) <i>yén</i> ; men, pen &c.
ē	as in	然	(Mandarin) <i>jén</i> ; almost like <i>ján</i> (see above example <i>psalm</i> .)
é	as in	陽	(Canton) <i>lék</i> ; peck, beck &c. &c.
ee	as in	知	(Canton) <i>chee</i> ; indeed (prolonged sound)
ea	as in	家	(Mandarin) <i>kea</i> ; as <i>kia</i> (one sound.)
ēc	as in	前	(Mandarin) <i>tsēn</i> ; like a dissyllable quickly uttered <i>tsē-an</i> .
cae	as in	街	(Mandarin) <i>keae</i> ; like <i>ke-ni</i> run together.
ěc	as in	鉄	(Mandarin) <i>lěc</i> ;—like <i>lě-ny</i> run together smartly.
eaou	as in	了	(Mandarin) <i>lenou</i> ; almost like a dissyllable <i>le-aou</i> .
ei	as in	弟	(Canton) <i>tei</i> ; life, wife, (more open and approaching to <i>ai</i> .)
ei	as in	必	(Mandarin) <i>pěih</i> ; <i>p'e</i> uttered abruptly.
eo	as in	脚	(Canton) <i>keok</i> ; like a dissyllable rapidly uttered <i>ké-ók</i> .
eu	as in	去	(Mandarin) <i>keu</i> ; as <i>peu</i> in French.
eue	as in	犬	(Mandarin) <i>keuen</i> ; like <i>ke-aw-an</i> run rapidly together.
eū	as in	曲	(Mandarin) <i>keūh</i> ; <i>keu</i> uttered abruptly.
euē	as in	决	(Mandarin) <i>keuē</i> ; like <i>keu-ay</i> run together smartly.
ew	as in	有	(Mandarin) <i>yew</i> ; as <i>pew</i> , <i>few</i> , &c.
ēw	as in	僧	(Mandarin) <i>yēw</i> ; more open, prolonged, and emphatic than the above.
ī	as in	品	(Mandarin) <i>pin</i> ; sin, pin, tin, &c.
ī	as in	櫻	(Mandarin and Canton) <i>yīng</i> ; sing, thing, (accented strongly.)
ī	as in	正	(Canton) <i>chīng</i> ; broad emphatic sound—almost like <i>chāng</i> (see above.)
ī	as in	一	(Mandarin) <i>yīh</i> ; sounds like <i>y'e</i> uttered abruptly.
ī	as in	赤	(Mandarin) <i>chīh</i> ; sounds like <i>ī</i> in <i>tick</i> .
o	as in	所	(Mandarin) <i>so</i> ; no, so &c.
ō	as in	禍	(Mandarin) <i>hō</i> ; oh ! lo ! (lengthened sound.)
ō	as in	國	(Canton) <i>kwōk</i> ; lock, stock, &c. (abruptly uttered)
ō	as in	忙	(Canton) <i>mōng</i> ; long, strong (lengthened emphatic hollow sound.)
oo	as in	夫	(Mandarin and Canton) <i>foo</i> , like <i>poor</i> (lengthened open sound.)
ou	as in	好	(Canton) <i>hou</i> ; like the Scotch way of pronouncing the English words <i>how</i> , <i>now</i> , &c. <i>hou</i> , <i>nou</i> , &c.
ow	as in	頭	(Mandarin) <i>tow</i> ; like <i>cow</i> , <i>sow</i> , &c. pronounced smartly.
oy	as in	在	(Canton) <i>tsoy</i> ; boy, joy, alloy &c. &c.

u	as in	心	(Canton) <i>sum</i> ; sun, sum, some, &c.
ü	as in	人	(Canton) <i>yŭn</i> ; more sharp and abrupt than the above.
ü	as in	不	and 及 (Canton) <i>püt</i> and <i>küp</i> ; English <i>but</i> and <i>cup</i> abruptly pronounced.
ü	as in	足	(Mandarin) <i>tsŭh</i> ; an abrupt sound which we have not in English.
ü	as in	出	(Canton) <i>chüt</i> ; like <i>put</i> in English accented.
ü	as in	甚	(Canton) <i>shŭm</i> ; drum ! deep hollow emphatic sound.
ü	as in	與	(Canton) <i>yŭ</i> ; like the German <i>ü</i> or <i>u</i> in the French word <i>lune</i> .
ue	as in	船	(Mandarin) <i>chuen</i> ; like <i>ch'aw-an</i> run together.
ue	as in	月	(Canton) <i>yuet</i> ; pronounced like <i>yŭte</i> (final <i>e</i> silent.)
uě	as in	日	(Mandarin) <i>yuě</i> ; like a dissyllable rapidly pronounced <i>yŭ-ě</i> .
uy	as in	內	(Mandarin and Canton) <i>nuy</i> ; as if spelt <i>nouie</i> or <i>noey</i> .
uy	as in	去	(Canton) <i>hŭy</i> ; like <i>œu</i> in <i>hœuf</i> ending liquidly.
w	liquid as in	算	(Mandarin) <i>swan</i> ; not like the English word <i>swan</i> but more like <i>sō-an</i> run together.
w	do as in	半	(Mandarin) <i>pwan</i> ; pronounced as if <i>p'an</i> .
y	final as in		boy, joy, alloy &c. &c.

CONSONANTS.

c	always hard as in	can, count, carry &c.
ch	(often confounded with <i>ts</i> by the Canton people and with <i>k</i> by the Peking people) as in	change, charge &c.
chw	as in	庄 (Mandarin) <i>chwang</i> ; as if <i>tcho-ang</i> run together.
f	is pronounced as in the English words	fat, far &c.
g	initial is always hard and aspirated as	gods ! (with emphasis.) [ends abruptly.
h	initial as in the English words	hard, hang, &c. when final it has no sound being merely to show that the word
hw	as in	况 (Mandarin) <i>hwang</i> ; as if written <i>tchang</i> .
j	as in	日 (Mandarin) <i>jih</i> something like <i>j'ai</i> in French but uttered with the teeth more compressed.
k	initial as in	向 (Mandarin) <i>low</i> ; like the English <i>cow</i> .
k	final as in	國 (Canton) <i>knök</i> ; like <i>ck</i> in <i>knock</i>
kw	as in	廣 (Mandarin) <i>kwang</i> ; as if spelt <i>quang</i> .
l	as in the English	lion, leopard &c. &c.
lw	as in	亂 (Mandarin) <i>luan</i> ; as if <i>lō-an</i> run together.
m	initial and final as in	English [thro' the nose.
'm	as in	唔 (Canton) <i>'m</i> ; this is not a complete sound, it is formed by shutting the mouth and uttering <i>im</i>
mw	as in	滿 (Mandarin) <i>mwan</i> ; as if <i>m'an</i> .
n	initial and final as in	English.
'ng	as in	吾 (Canton) <i>'ng</i> ; is also an incomplete nasal sound pronounced much as <i>'m</i> above.
'n	as in	牛 (Canton) <i>'ng'au</i> ; the <i>'n</i> here is intended to represent an <i>incipient</i> nasal sound, i. e. dwelling slightly on the <i>'n</i> before uttering the hard sound <i>g'au</i> .
nw	as in	暖 (Mandarin) <i>nwan</i> ; <i>nō-an</i> run together.
p	initial and final as in	English.
s	as in English ; --sh as in	English—shoe, shine, &c.
shw	as in	說 (Mandarin) <i>shwō</i> ; much like the above but dwelling a little more on the consonants thus <i>sh'-ō</i> run together.
sz	as in	四 (Mandarin and Canton) <i>sze</i> ; a hissing sound, as if dwelling a long time on the <i>s</i> of <i>see</i> and <i>say</i> in English.
t	initial and final as in	English.
ts	as in	錢 (Canton) <i>tseen</i> ; like the final <i>ts</i> of <i>wits</i> , <i>bits</i> , &c.
tsz	as in	自 (Mandarin and Canton) <i>tszé</i> ; like the two <i>zz</i> of the Italian words <i>pozzo</i> , <i>nozze</i> , &c.
w	initial is pronounced as the English—	word, will, &c.
y	initial is pronounced as the English—	young, your, &c.
urh	as in	爾 (Mandarin) <i>urh</i> ; this is a sound which we have not got in English :—it is pronounced by curling up the tongue—and putting it against the roof of the mouth.

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PREFATORY DISCOURSE.

I have composed this little work, with no intention to attract men's praises for the beauty of my composition; for alas! my fellow-countrymen of England, as well as those of all other Foreign countries whatever—who feel anxious to thread the mazes of Chinese Literature,—are only beating about the door as it were, trying in vain to find an entrance! For instance, with reference to the Chinese and English Dictionary, compiled by our late Learned Scholar MORRISON: this is most assuredly a book of the greatest importance! but then, it merely communicates to the Student the meaning of each particular character, and no more! thus, as regards the formation of chapters and complete sentences, we are without any work to which we may refer as to a standard; and forasmuch, when any piece of fine writing is laid before us, we are utterly lost amid doubt and perplexity! how then under such circumstances, can we hope to wield the pen and compose with Classic elegance?

For this reason it is, that I have specially drawn up the present little work, in order that the Student may first acquire before-hand, some knowledge of the general principles (of this difficult Language;) and afterwards, by taking this in his hand, and turning it over and selecting its good portions with the greatest care, he may gradually arrive at a perfect understanding of the subject; and still further, this mode

叙

余作是書非以
筆墨取長蓋吾
大英及諸外國
欲習漢文者苦
於不得其門而
入即如先儒馬
禮遜所作華英
字典固屬最要
之書然亦僅通
字義而已至於
詞章句讀並無
可考之書故凡
文字到手多屬
疑難安可望其
執筆成文哉余
故特為此者俾
學者預先知其
情藪然後持此
細心玩索漸次

Seu.
Tsüy.Yü tsö shē-shoo, fē ē
Yü tsök shee-shü, fee eepeih-mih tseu cháng: kae! woo
püt-mák tsüy chéong: koy! 'ngTa-Ying, keih choo wae-kwö,
Tai-Ying, kúp chü 'ngoy-kwek.yüh seih Hán-wán-chay, koo
yuk tsáp Houn-mün-chay, fooyü püh tih ke mün, urh
yü püt tük ke moon, ejuh! Tseih-joo seen-joo MA-
yáp! Tsik-yü seen-yü MA-LE-SUN; sō tsö Hwá, Ying,
LEI-SUN; shō tsök Wá, Ying,Tsze-téen: koo shüh tsuy-yaou-
Tsze-tecn: koo shuk tsuy-yéw-che-shoo! jén, yih kin-tung
che-shü! yern, yik kün-tungtszé-ē urh-ē! chē-yü
tszé-ee e-ee! chee-yütszé-cháng, keu tów, ping woo
tszé cheong, kuy-l'au, ping mouko kaou-che shoo:—koo, fán
ho haou-che-shü:—koo, fánwán-tsze taou-shów, tō shüh
mün-tsze tou-sh'au, tō shükē nán! 'gán ko wáng ke
ee nán! ōan ho mōng kechih peih, ching wán tsae? Yü
chüpp püt, shing mün tsoy? Yükoo tih wei tszé-chay, pē
koo tük wei tszé chay, perheō-chay yü-sēen chē ke
hoak-chay yü-seen chee ketsing-tsēē; jén-how chē tszé,
tsing-tseel; yeen-h'au chee tszé,sē-sín wán-sō, tsēen-tsze
sei-sum oon-sōt, tseem-tsze

of study will be preferable to the oral instructions of a teacher, whose words often falling on the ear unheeded, the memory cannot always retain, not yet the understanding fully comprehend them. Of those Students who constantly keep this little book lying on their tables, and who incessantly exercise themselves with it's contents, there will not be one—who in the course of time—wo'nt completely understand, and be perfectly master of the object of his researches! in this point of view then, it may truly be considered, as a ladder to climb the heights, and as a boat to cross the rivers, that lie in the path of him who wishes to travel in the highway of the Chinese Language!

It is to be hoped then, the Gentle Reader will not suffer himself to treat it with contempt, because that the matter may be light, and the style vulgar!

The Writer's name being known—it is unnecessary to mention it here.

A BRIEF INTRODUCTION TO ESOP'S FABLES.

Esop was originally a Slave, belonging to an ancient country called GREECE; and flourished about two thousand five hundred years ago.

Altho' humpbacked, and of a disagreeable visage—yet he was possessed of almost divine intelligence! and his countrymen, compassionating deeply that so much genius should be buried in a servile condition, had his person ransomed—and appointed him

可通猶勝傅師
當前過耳之學
終不能心領而
神會也學者以
此長置案頭不
時玩習未有不
浩然而自得者
誠為漢道之梯
航也勿以淺陋
見棄為望

知名不具

意拾喻言小引

意拾者二千五

百年前記厘士

國一奴僕也背

佗而貌醜惟具

天聰國人憐其

聰敏為之贖身

ko tung; yëw shing Foo-szé
hō tung; y'au shing Foo-szé

tàng-tsëen kwō-ûrh-che-heö,—
tóng-tseen kwō-ee-che-hoak,—

chûng pûh nǎng sín líng, urh
chûng pûl nǎng sún líng, e

shín hwuy yay! Heö-chay ē
shún ooy ya! Hoak-chay ee

tszé, cháng chē 'gán-tów; pûh-
tszé, chéong chee ōan-l'au; pûl-

shē wán-seih, wē yew pûh
shee oon-tsáp, mee y'au pûl

haou-jên, urh tszé-tîh-chay:—
hou-yeen, e tszé-tûk-chay:—

ching wei Hân-taou-che tē
shing wei Hoan-tou-che tei

hâng yay! Wûh ē tsëen-lów,
hóng ya! Mút ee tseen-l'au,

kēen kē:—wei wáng!
keen hee:—wei mōng!

Chē ming; pûh keu.
Chee ming; pûl kūy.

ESOP Yü-yén, seon yín.
ESOP Yü-yeen, sēw yún.

ESOP-chay, úrh tsëen woo
ESOP-chay, ee tseen 'ng

pîh nēen tsëen. Kē-lē-sze
pak neen tseen, Kee-lee-sze

Kwō, yîh noo-pûh yay. Pei
Kwok, yat noo-pook ya. Poy

tō, urh maou chōw, wei keu
lō, e maou chau, wei kūy

Tēen tsung! kwō-jin lēen ke
Teen tsung! kwok-yün len ke

tsung-mín, wei-che shūh shín,
tsung-mün, wei-che shák shün,

to fill one of the Chief Offices in the State:
Under such circumstances he drew up these
FABLES, intending to govern his People
by their application:—and his fellow-coun-
trymen, getting thereby daily more en-
lightened, honored and revered him as a
SAGE!

Afterwards, having received orders from
the Authorities of his Native Land to proceed
on public business to another Country—
the people of that Country being envious
of his superior talents—thrust him over a
precipice when he died!

His works (or sayings) having been trans-
mitted to us of after-ages—as, in the case
of England, Russia, France, Spain, and all
the Nations of the Western Ocean—there
is not one which has not had these FABLES
translated into the vulgar language of the
country, and which does not use them for
the instruction of Pupils:—they being
easily understood, and still more easily re-
membered.

舉為大臣故設

此譬喻以治其

國國人日近理

性尊之為聖後

奉命至他國他

國之人妬其才

推墜危崖而死

其書傳于後世

如英吉利俄羅

斯佛蘭西呂宋

西洋諸國莫不

譯以國語用以

啟蒙要其易明

而易記也

keu wei Tá-chín: koo shè
kūy wei Tai-shun: koo cheet

tszé Pē-yü, ē chē ke
tszé Pee-yü, ee chee ke

kwō;—kwō-jin yīh kīn lē-
kwōk;—kwōk-yūn yāt kūn lee-

sing, tsun-che wei Shing! Hóu,
sing, tsūn-che wei Shing! H'au,

fung ming chē tá-kwō; tá-
fung ming chee tá-kwōk; tá-

kwō-che-jin, too ke tsae;—
kwōk-che-yūn, tou ke tsoy;—

tuy chuy wei yae, urh szé!
tuy chuy 'ngei'ngai, e szé!

Ke shoo, chuen yü hów-shē;
Ke shū, chūne yü h'au-shei;

joo Yīng-keih-lē, 'Gō-lō-
yü Yīng-kāt-lee, 'Gō-lō-

szé, Fūh-lán-sē, Leu-sung,
szé, Fāt-lán-sei, Lūy-sung,

Sē-yang choo-kwō, mō pūh
Sei-yaong chū-kwōk, mōk pūt

yīh ē kwō-yü, yūng ē
yik ee kwōk-yü yūng ee

kē mūng; yaou ke ē ming,
kei mūng; yēw ke ēē ming,

urh ē kē yay!
e ēē kee ya!

N. B. The foregoing Preface and Introduction, were written by Mūn-mooy-seen-shang when the FABLES were first published in Chinese, with the Writer's name attached.

References and Explanations.

Altho' the Chinese character is generally read from the top of the page to the bottom, beginning at the column on the extreme right—yet for the convenience of Students—it is here so placed as to be read from left to right like English; and as there are six Chinese characters in each line, so on the right hand will be found six sounds corresponding to them, and on the left hand will be found *in italics*—six English words—giving their literal signification.

The English in the Roman character, is a free translation from the accompanying Chinese.

The English in *Italics*, is a literal and verbatim translation from the Chinese; being one word of English for one Chinese character, on the Hamiltonian principle.

The Chinese sounds in the Roman character, give the Mandarin pronunciation of Nanking City—as fixed by the late DR. MORRISON in his excellent Syllabic Dictionary.

The Chinese sounds in *Italics*, give the *Vulgar* pronunciation of Canton City; chiefly founded on the system of spelling adopted by DR. MORRISON, but altered so as to resemble as much as possible his mode of spelling the Mandarin.

There are compound words in Chinese as well as in English, and these are joined by a hyphen—thus—獵戶 Lěh-hoo, *Hunts-man*; 農夫 Nung-foo, *Husband-man*; 驅逐 Keu-chüh, *to drive-out*; &c. &c.

But sometimes the word is compound in Chinese—when it is simple in English, thus—鼓手 Koo-show, *Drummer*; 獅子 Szé-tsze, *Lion*; 打仗 Tá-chang, *to fight*; &c. &c.

And sometimes the word is compound in English—when it is simple in Chinese, thus—所 sō, *that which*; 此 Tszé, *this-place*; 出 Chüh, *to go-out*; &c. &c.

And sometimes a whole Sentence is pronounced as one long word, thus—這還了得 chāy-hwán-leaou-tih!! an exclamation implying that the person using it is both surprised and offended.

Of the 虛字 *heu-tszé*—or merely euphonic particles—such as 矣 ē, 也 yay, 哉 tsar, &c. &c. some little notice will be found in the Introduction.

CONTRACTIONS.

p. p. possessive particle, and *g. c.* sign of the genitive case—refer to the character 之 *che*—more commonly represented by an *s* apostrophed—thus 's.

p. d. p. personal denoting particle—refers to the character 者 *chay*—but would be more correctly denominated as the *relative particle*.

i. p. interrogatory particle—such as 乎 *hoo, eh?*

e. p. exclamatory particle—denoting admiration—as 矣 *ē indeed!* &c. &c.

pl. p. plural particle—as 吾輩 *woo-pei, we*; 爾曹 *ŕrh-tsaou, ye*; 伊等 *ē-tāng, they*; &c. &c.

N. B. The small Arabic numerals 1, 2, 3, &c. refer to Notes at the end.

言喻拾意

ÆSOP'S FABLES.

No 1.

The Wolf and the Lamb.
Wolf devours sheep.

豺烹羊

Chae päng' yang.
shai päng yaong.

When Pwan koo * first began, all the birds
and beasts

Pwan koo beginning birds beasts all

could speak. One day a wolf with a
can speak. One day wolf with

sheep at the same stream was drinking water,
the wolf
sheep, same stream drink water, wolf

wished to devour the sheep, but reflecting
within himself

wished devour the sheep, himself thinking

(he found) he had nothing to serve as an
excuse, so he constrainedly

not whereby take-up excuse, so forcibly

upbraided him saying, " you make muddy
upbraided him saying, you disturb muddy

" this water, causing me (the old fellow) that I
this water, cause old fellow not

" can't drink, I ought to kill you." The
sheep to him

can drink, ought kill. Sheep opposite

said, " your majesty is at the upper part of
the stream,

said great king is upper stream

" I the sheep am at the lower part of the
stream, altho' muddy

sheep am lower stream altho' muddy

" it is no obstacle ! " The wolf again reprimanded
him, saying,

no obstacle: wolf again reprimanded saying

" you last year on such a day, uttered
you gone-year such day went-out

盤古初鳥獸皆

能言一日豺與

羊同澗飲水豺

欲烹其羊自念

無以措辭乃強

責之曰汝混濁

此水使老夫不

能飲該殺羊對

曰大王在上流

羊在下流雖濁

無碍豺復責曰

汝去年某日出

Pwan koo choo, neaou show keae
Poon-koo cho, nēw sh'au kai

näng yen. Yih jih chae yü
näng yeen. Yät yat shai yü

yang, tung kēen yin shwuy, chae
yaong, tung kan yüm shuy, shai

yüh päng ke yang, tsze nēen
yuk päng ke yaong, tsze neem

woo e tseo tsze, nae keang
mou ee tsou tze, nai kéong

tsih che, yuě, " joo hwän-chō
chak che, yuet, " yū wän-chuk

" tsze shwuy, she laou-foo püh
" tsze shuy, shei lou-foo püt

" näng yin, kae shä ! " Yang tuy
" näng yäm, koy shat ! " Yaong tuy

yuě, " ta-wang tsae shang lew,
yuet, " tai-wong tsoy sheong l'au,

" yang tsae hea lew, suy chō
" yaong tsoy ha l'au, suy chuk

" woo gae ! " Chae fūh tsih, yuě,
" mou'ngoy ! " Shai fook chak yuet,

" joo keu nēen mow jih, chüh
" yū hūy neen mow yat, chut

"language that gave me offence! I also
words obtained-crime with me also

"ought to kill you (for this)! "The sheep
said," your majesty
ought kill sheep said great-king

"is mistaken! last year on such a-day
error! gone-year such day

"I (the sheen) had not yet appeared in this
"world! how could I
sheep not go-out-world how could

"offend your majesty?" The wolf then—
obtain-crime great-king wolf then

his shame changing to anger—rebuked him
changed shame made anger rebuked him

saying "your father or mother having
saying you p. p. father mother obtained

"offended me. is also your
crime with me also your p. p.

"crime!" so he devoured him! The pro-
verb
crime! forthwith devoured him proverb

saith, "if you wish to impute crime to a
man, why feel
says wish add him crime what

"anxiety about not having an excuse?"
then this (fable) is
distress not excuse then this p. p.

just saying so.
saying also.

No. 2.

The Cock and the Precious-stone.
Fowl male pearls.

A long time ago there was a cock, who
among some
Of-old was male fowl with confused

rubbish was looking for something to eat,
when unexpectedly he got
grass midst seeking food suddenly caught

a quantity of bright pearls! their radiant
lustre
bright pearls several grains glory-lustre

dazzling his eyes, he sighed and said "alas!
dazzle eyes sighing said alas!

言得罪於我亦
該殺羊曰大王
悞矣去年某日
羊未出世安能
得罪大王豺則
變羞為怒責之
曰汝之父母得
罪於我亦汝之
罪也遂烹之諺
云欲加之罪何
患無辭即此之
謂也

雞公珍珠

昔有雄雞於亂
草中尋食忽獲
明珠數顆光芒
燦目嘆曰惜哉

"yen tih-tsuy yü wo; yih
"yeen tük-tsuy yü 'ngo; yik

"kae shä!" Yang yüë, "ta wang
"koy shat!" Yaong yüet, "tai wong

"woo e! keu nëen mow j h
"ng ee! hōy nëen mow yat

"yang we chüh-she! gan nāng
"yaong mee chul-shei! oan nāng

"t'ih-tsuy ta wang?" Chae tsih
"tük-tsuy tai wong?" Shai tsük

pēen sēw wei noo. tsih che
peen s'au wei noo, chāk che

yü, "joo che foo noo tih-
yuet, "yü che foo moo tük-

"tsuy yü wo, yih joo che
"tsuy yü 'ngo, yik yü che

"tsuy yay!" suy pāng che! Yen
"tsuy ya!" suy pāng che! Yeen

yun, "yüh kea che tsuy, ho
wün, "yuk ka che tsuy, ho

"hwan woo tsze?" tsih tsze che
"wan mou tze?" tsik tsze che

wei yay!
wei ya!

Ke-kung chün-choo.
Kei-kung chün-chū.

Seih yew heung ke, yü hwan
Sik y'au hung kei, yü lāne

tsaou chung tsin chih, hwüh hwō
tsou chung tsüm shik, fūtt wōk

ming choo soo kō, kwang mang
ming chū shou fō, kwong mong

tsan mūh, tan yüë, "seih tsae!
tsan muk, tan yüet, "sik tsoy!

"such precious articles as these are to be thrown away

thus precious article thrown away

"among the dirt! if a man perhaps were to see them—

dirt amidst man perhaps see them

"I know not what value and importance (he would) put upon them—

not know noble important what like

"but now that I hold them, they are absolutely

now I obtain them one nothing

"worth nothing, on the other hand not so that-which use contrarilywise not as one

"desirable as a grain (of wheat)"! The proverb

grain p. p. are beautiful! vulgar

saith, "wherein does true value consist? if say what whereby make valuable fit

"useful, then it is valuable," it is so indeed! use then noble is indeed

No. 3.

The Lion and the Bear contending for the spoil.

Lion Bear contend food

In the chronicle of the Hills and Seas it is written, that a lion

Hills seas chronicle written lion

with a bear were once contending together for a

with bear together contend one

lamb, and as both animals were fierce

small sheep two things all fierce

wild beasts, each asserted his martial character, and stoutly

beasts each asserted his valour strongly

combated the whole day, so that in the end the two

fought all day finally that

parties were both severely wounded, and to such a degree more

this all received heavy wounds still more

that neither of them could get up! In the nick of time

amounting to each not could rise apropos

came by a hungry fox, who seeing the two

came one hungry fox seeing two

如此寶物委於

坭中人或見之

不知貴重何似

今我得之一無

所用反不如一

粟之為美也俗

云何以為寶合

用則貴是也

"joo-tsze paou wüh, wei yü

"yu-tsze pou müt, wei yü

"ne chung, jin hwö keen che,

"nei chung, yün wak keen che,

"püh che kwei chung ho sze!

"püt che kwei chung ho tsze!

"kin wo tih che, yih woo

"küm'ngo tük che, yat mou

"so yung, fan püh joo yih

"sho yung, fan püt yü yat

"süh che wei mei yay!" süh

"suk-che wei mee ya!" tsuk

yun, "ho e wei paou? hō

wün, "ho ee wei pou? hūp

"yung, tsih kwei, "she yay!

"yung, tsük kwei, "she ya!

獅熊爭食

Sze heung tsäng chih.

Sze häng chäng shik.

山海經載獅子

與人熊同爭一

小羊二物皆猛

獸各逞其雄勁

敵終日卒之彼

此皆受重傷甚

至各不能起適

來一餓狐見二

Shan hae-king tsae, sze-tsze

Shan hoy-king tsoy, sze-tsze

yü jin-heung tung tsäng yih

yü yün-hung tung chäng yat

seaou yang, urh wüh keae mäng

sew yaong, ee müt kai mäng

show, kō ching ke heung, king

sh'au, kok ching ke häng, käng

teih chung jih! tsüh-che pe,

tik chung yat! tsüt-che pes,

tsze, keae show chung shang, shin

tsze, kai sh'au chüng sheong, shün

che kō püh näng ke! shih

chee kok püt näng hee! shik

lae yih go hoo, keen urh

lay yat'ngo oo, keen ee

wild beasts quite exhausted, with the utmost ease

beasts all exhausted follow hand and

obtained the spoil. He then said "I am deeply indebted to the

obtained it saying too much waste two

"exertions of both gentlemen" and with an air of much consequence

gentlemen's strength strut strutting and

marched away. The two wild beasts rolled their eyes about furiously,

went two beasts eyes glare glaring

but the case was without remedy! they could only allow him

not whereby make remedy allow his

to take it and go away with it. Repenting of their folly they said "why

take go repenting it said how

"not cut and divide it? this would be better than

not cut and divide it rather

"to suffer the insulting and taunting bearing (of this

as receive this insult make fool of p. p.

"vile fellow)!" The proverb says, "when the kite and the oyster are

air vulgar say kite oyster mutually

"struggling together, the fisherman has the fortune (to take them both)";

entwine fishing-man obtain profit is

it is indeed so!

indeed!

No. 4.

The Goose that laid the Golden eggs.

Goose produce golden eggs.

A stupid sort of fellow brought up a

Stupid-fellow reared a

goose, that daily laid him an egg, looking at which he found it to be of gold! He

could not for joy

it is golden egg indeed glad

contain himself, and reflecting said, "I

not himself subdue thinking said I

"see her belly fat and plump! in her

see her belly fat plump, her

獸皆憊順手而

得之曰多費二

公之力揚揚而

去二獸眼睜睜

無以爲法任其

取去悔之曰何

不割而分之強

如受此欺侮之

氣俗云鵲蚌相

纏漁人得利是

也

show keae pae, shun show urh
sh'au kai pai, shūn sh'au ee

tih che, yuě," tō fe urh
tūk che, yuet," lō fei ee

"kung che leil!" yang, yang, urh
"kung che lik!" yaong, yaong, ee

keu! Urh shōw yen tsäng tsäng
hūy! Ee sh'au 'ngan chäng chäng

woo e wei fä! jin ke
mou ee wei fal! yūm ke

tseu ken, hwuy che, yuě," ho
tsūy hūy, fooy che, yuet," ho

"pūh kō urh fun che! keang
"pūt koat e fun che? kéong

"joo show tsze ke-woo-che
"yū sh'au tsze hee-mou-che

"ke!" sūh yun," keūh pang seang
"lēe!" tsuk wūn," wūtt pong seong

"chen. yū-jin tih le," she
"cheer, yū-zūn tūk lee," shee

yay!
ya!

鵲生金蛋

Go sāng kin tan.
'nGo shang kum tan.

愚民家養得一

鵲日生一蛋驗

之乃金蛋也喜

不自勝忖曰吾

視其腹便便其

Yü min-kea yang tih yih
Yü-mūn-ka yaong tūk yat

go, jih sāng yih tan, yen
'ngo, yat shang yat tan, yee

che, nae kin tan yay! he
che, nai kum tan ya! hee

pūh tsze shing! tsun yuě," woo
pūt tsze shing! tsun yuet," 'ng

"she ke fūh pēn pēn! ke
"shee ke fook peen peen! ke

"inside what a huge quantity may there
 "not be! If I kill her
middle not know how much! kill
 "and take them (the golden eggs) I must
 "surely attain great
and take them ought obtain great
 "wealth!" accordingly he killed her, and
 having split open her
riches consequently killed her open her
 belly, there was (within) nothing what-
 ever! This is just
belly one nothing that-which have exactly
 what people say, "because the covetous
 man cannot obtain what he covets,
that-which say covetous heart not obtain
 "he loses both capital and profit!" it is so
 indeed!³
capital profit all lose is indeed.

No. 5.

The Dog and the Shadow.
Dog Shadow.

A long time ago there was a dog who was
 crossing a bridge, and in his
Formerly had dog cross bridge his
 mouth he held firmly a piece of flesh,
 when
mouth holding-had flesh one lump
 all of a sudden he observed that below the
 bridge was another dog,
suddenly saw bridge-below had dog
 who in his mouth was also holding a piece
 of flesh, and he knew not that he
mouth holding flesh not knew he
 was a shadow: so he forthwith parted with
 the flesh which he held
was shadow! forthwith let-go mouth
 in his mouth and hurriedly snatching at
 the other dog's flesh,
g. c. flesh and hastily snatched-at it
 was within an ace of being drowned! his
 true
nearly drowned-dead his true
 flesh, already following the current, was
 borne
flesh already following flowing-water went
 away (for ever)! Thus by coveting what
 was imaginary, he lost
! desiring to-covet the false lost
 what was real! among the men of this
 world
away the true world's-men too-many
 there are too many of this description!
have species this

中不知何許宰
 而取之當得大
 富遂殺之剖其
 腹一無所有正
 所謂貪心不得
 本利俱失是也

"chung, pūh chē ho heu! tsae
 "chung, pūt chee ho hūy! tsay
 "urh tseu che, tang tīh ta
 "e tsūy che, tong tūk tai
 "foo!" suy shā che! pow ke
 "foo!" suy shat che! fow ke
 fūh, yīh woo so yew! ching
 fook, yat mou sho yāu! ching
 so wei, "tan sin pūh tīh,
 sho wei, tam sum pūt tūk,
 "pun, le, keu shīh!" she yay!
 poon, lee, kūy shāt! she ya!

犬影

昔有犬過橋其
 口咬有肉一塊
 忽見橋下有犬
 口咬肉不知其
 爲影也遂捨口
 之肉而奔奪之
 幾乎淹死其真
 肉已隨流水去
 矣欲貪其假失
 却其真世人多
 有類此

Keuen, ying.
 Hūne, yīng.
 Seih yew keuen kwō keaou, ke
 Sīk y'au hūne kwō kēw, ke
 kow yaou-yew jow yīh kwae;
 h'au 'ngaou-y'au yok yat fai;
 hwūh kēen keaou-hea yew keuen,
 fūtt keen kēw-ka y'au hūne,
 kow yaou jow, pūh chē ke
 h'au 'ngaou yok, pūt chee ke
 wei ying yay! suy shāy kow
 wei yīng ya! suy shāy h'au
 che jow, urh pūn tō che,
 che yok, e pūn tūte che,
 ke-hoo yén-sze! ke chin
 kee-oo yeem-sze! ke chūn
 jow, e suy lew-shwuy ken
 yok, ēe tsuy l'au-shuy hūy
 e! yūh tan ke kea, shīh
 ee! yok tam ke ka, shat
 keō ke chin! she-jin tō
 kéok ke chūn! shei-yūn tō
 yew luy tsze!
 y'au luy tsze!

No. 6.

The Lion and the Ass hunting together.
Lion Ass together hunt.

In the time of the Emperor Ta Yu, a Lion
with a
Ta-Yu's time a Lion with

stupid fellow of an Ass went a-hunting to-
gether. Having caught a
stupid ass together hunted obtained one

sheep, according to the principles of reason
they ought to have divided
sheep according to reason then ought evenly

(the spoil) equally, but a covetous spirit in
the Lion's bosom suddenly
divide only lion covetous-heart suddenly

arose, and he thus exclaimed, "I am king
" among
rose forthwith said I am beasts

"the beasts, and therefore I ought to have
amidst p. p. king reason ought more

"given me a share extra!" The ass did
not dare
divide one share ass not dare

offer any opposition. The Lion was still as
unsatisfied as before
dispute lion still not fill intention

so he further said, "It was through my
" strength alone
further said that-which caught p. p. sheep

"that the sheep was taken! I ought for
" this reason
all my p. p. strength, indeed further

"then, to have still a share more!" The
ass knew
ought more divide one share ass

well that the circumstances of the case ad-
mitted of no contention, so altho'
knew appearances not may contend also

against his will he consented, saying "please
then immediately to [forthwith
constrainedly allowed him saying please

"divide the rest!" But the Lion's heart
was unsatiated
divide it lion heart as-before not

as ever, so he angrily rose and exclaimed.
"Divide!
enough angrily rose said divide

"I'll do nothing of the kind! he that is
" strongest
then not divide strength great p. d. p.

"gets it!" and thereupon he took the
whole!
obtains it with-that altogether obtained

The ass then sore abashed, made his retreat
and yielded him the spoil,
Ass then abashed retired yielded

獅驢同獵

大禹時獅子與

笨驢同獵得一

羊論理則當平

分惟獅貪心頗

起遂曰吾乃獸

中之王理應多

分一股驢不敢

駁獅猶不滿意

又曰所得之羊

皆我之力也又

應多分一股驢

知勢不可爭亦

強從之曰請即

分之獅心仍不

足憤然起曰分

則不分力大者

得之於是全得

驢則逡巡退讓

Sze, Leu, tung lēē.
Sze, Lūy, tung leep.

Ta Yü she, sze-tsze yü
Tai-Yü she, sze-tsze yü

pün leu tung lēē. Tih yih
pün ky tung leep. Tük yat

yang, lun le, tsih tang ping
yaong, lun lee, tsük lōng ping

fun: wei sze tan-sin tún
fün: wei sze lam-sum tún

ke, suy yuē, "woo nae show-
hee, suy yuet, "ng nai sh'au-

"chung-che wang, le ying tō
"churg-che wong, lee ying tō

"fun yih koo!" Leu pūh kan
"fun yat koo!" Lūy pūh kum

pō. Sze yēw pūh mwan ē.
pok. Sze y'au pūh moon ee,

yew yuē, "so tih che yang,
yau yuet, "sho tük che yaong,

"keae wo che leih yay, yew
"kai 'ngo che lik ya, y'au

"ying tō fun yih koo!" Leu
"ying tō fun yat koo!" Luy

chē she pūh ko tsäng, yih
chee shei pūh ho chäng, yik

kéang tsung che, yuē, "tsing tseih
kéong tsung che, yuet, "tsing tsik

"fun che!" sze sin jing pūh
"fun che!" sze sum ying pūh

tsūh, fūn-jen ke, yuē, "fun,
tsuk, fūn-jeen hee, yuet, "fun,

"tsih pūh fun! leih-ta-chay
"tsük pūh fun! lik-tai-chay

"tih che!" yü-she tseuen tih!
"tük che!" yü-she tsūne tük!

Leu tsih tseun-seun tuy jang,
Luy tsük sun-tsun tuy yaong,

saying in a fit of repentance—"the strong
and the weak cannot carry on

repenting said strong weak not may

"the same affair together, this alas! was
"my error."

together affair this my p. p. mistake

The proverb says, "in the affairs of this
"world, it is better to give way

indeed Proverb says world's-business yield

"a little with a good grace, than to bring
"another's strength and

three tenths donot say other-men strong

"your weakness to proof," just what we
have been relating.

I weak p. p. saying also.

悔曰強弱不可

同事此我之悞

也俗云世事讓

三分莫道人強

我弱之謂也

hwuy yüe—"kéang, jō, pūh ko
fooy yuet—"kéong, yok, pūh ho

"tung sze, tsze wo che woo

"tung sze, tsze 'ngo che 'ng

"yay!" sūh yun, "she-sze jang

"ya!" Tsuk wān, "shei-sze yaong

"san fun, mō taou jin kéang

"sam fun, mok tou yūn keong

"wo jō" che wei yay!

"'ngo yok" che wei ya!

No. 7.

The Wolf and the Stork.

Wolf begs white-Stork.

豺求白雀

Chae kew pīh-hō.

Shai kǎw pak-hók.

In the time of the Divine Husbandman (Shin-
nung) was there a wolf who from eating

Shin nung's time have wolf ate

something or other was so unfortunate as to
have a bone stick in his throat, which

thing bone-sticking was throat not

would not come out, and he had no means
to deliver himself from the malady,

could go-out not may-by-which deliver

but he reflected within himself that he must
have assistance from the stork's bill,

himself thinking must necessarily stork-bill

and then it might do:—so he earnestly beg-
ged the stork

then may so begged the stork

saying, "my master! your beak is exceed-
ingly

saying prior-born his bill very

"long! I your younger brother have got the

"misfortune to have a bone sticking in my

long young-brother received bone-sticking p.p

"throat! I beg master that with your noble

"bill you will give just

calamity entreat prior-born's noble bill

"one pull in the direction of my throat,

"when I will most certainly give you a

towards throat one pull indeed ought

"handsome reward!" The stork then did,
as he had

heavily recompense stork then as he

requested him, and having instantly plucked
it out and delivered him,

what desired forthwith plucked delivered

said, "where is the fine thing which you
are going to give me in

said recompence my p. p. thing where

神農間有豺食

物骨骸在喉不

能出無可以救

自思必須雀嘴

方可乃懇其雀

曰先生其嘴甚

長弟受骨骸之

患求先生貴嘴

向喉一拔自當

重報雀則如其

所請即援救之

曰謝我之物安

Shin-nung kēen, yew chae chīh
Shūn-nung kan, y'au shai shik

wūh, kūh-kāng tsae how, pūh
mūlt, kwūt-kāng tsoy hāu, pūt

nāng chūh, woo ko-e kew!

nāng chut, mou ho-ee kau!

tsze sze—"peih-seu hō-tsuy

tsze sze—"peet-sūy hók-tsuy

"fang kō!" nae kǎn ke hō,

"fong kō!" nai hūn ke hók,

yuě, "sēen-sāng! ke tsuy shin

yuet, "seen-shāng! ke tsuy shūm.

"chang! tē show kūh-kāng-che

"chéong! tēi sh'au kwūt-kāng-che.

"hwan! kew sēen-sāng kwei tsuy

"wan! káu seen-shang kwei tsuy

"heang how yīh pǎ, tsze tang

"heong kau yat pūt, tsze tōng

"chung paou!" Hō tsīh joo ke

"chung pou!" Hók tsūk yū ke

so tsing, tsēih pǎ kew che,

sho tsing, tsik pūt kǎu che,

yuě, "seay wo che wūh, gan

yuet, "sāy 'ngo che mūlt, oan.

"recompense?" The wolf said, "that
"you have made your escape at all,
is?" *Wolf said you obtained escape*

"is already a remarkably fortunate circum-
"stance for you, and do you still [still
body already includes ten thousand happinesses

"wish for recompense? if you give me any
"more of your

wish recompense eh? if again more

"impertinence, (I'll consider it as a hint
"that) you want me to make

words is desire make my throat

"a meal of you!" The proverb saith
middle p. p. thing indeed proverb says

"having crossed the bridge, he pulls away
"the plank, having saved his life,
passed bridge, pull away plank, obtained life,

"he thinks of his wealth!" truly it is just as
think of wealth exactly this p. p. saying

the proverb hath it!
also.

No. 8.

The Country mouse and the Town mouse.
Two rats.

Somewhere in the country there were two
mice,
Village-place-midst have two rats

who, besides being related, were intimate
friends. One of them
originally belonged relations friends one staid

lived at the Capital, when unexpectedly she
one day

Capital-city pass life suddenly one

came to the village to visit her old friend.
The country-

day came village enquire-old village

mouse kindly pressed her to stay, and enter-
tained her. The food or
rat detained and treated her that-which

viands which she set forth, were insufferably
coarse and stinking.

produced g. c. eatables coarse stinking not

The Town mouse said to her. "The house
you dwell in is a very
worthy City rat said you dwell

"ordinary one, and the food you eat is ac-
"tually loathsome!

not flowery house eat not beautiful

"why not accompany me (your friend) to
"the

taste why not follow me to

在豺曰汝得脫

身已屬萬幸猶

欲謝乎若再多

言是欲為吾喉

中之物也俗云

過橋抽板得命

思財正此之謂

也

"tsae?" chae yuě, "joo tih tō
"tsoy?" shai yuet, "yū tük tūte

"shin, ē shüh wan hing! yěw
"shün, ēe shuk man häng! yáu

"yüh seay hoo? jō tsae tō
"yuk tsūy oo? yok tsoy lō

"yen, she yüh wei woo how-
"yeen, she yuk wei 'ng hāu-

"chung-che wüh yay!" Süh yun,
"chung-che mütt ya!" Tsuk wūn,

"kwo keaou, chow pan;—tīh ming,
"kwo kēw, chow pan;—tük ming,

"sze tsae!" ching tsze che wei
"sze tsoy!" ching tsze-che wei

yay!
ya!

二鼠

Urh shoo.
Ee shū.

村落中有二鼠

本屬親誼一在

京師過活忽一

日來村探舊村

鼠留而款之所

出之食粗臭不

堪京鼠曰汝居

無華屋食無美

味何不隨我到

Tsun-lō-chung yew urh shoo,
Tsūne-lok-chung y'au ēe shū,

pun shüh tsin-ē:—yih tsae
poon shuk tsūn-ēe:—yat tsoy

King-sze kwo-hwō, hwüh yih
King-sze kwo-oot, fūl yāt

jih lae tsun tan-kew! Tsun
yāt loy tsūne tam-kāw! Tsūne

shoo lew, urh kwan-che. So
shū lāu, e foon che. Sho

chüh-che-shih tsoo, chow, pūh
chut-che-shik tsoo, ch'au, pūt

kan! King shoo yuě, "joo ken
hūm! King shū yuet, "yū kūy

"woo hwa ūh, chih woo mei
"mou wa ōk, shik mou mee

"we! hō pūh suy wo taou
"mei! hō pāt tsuy 'ngo tou

"Capital, and see a little of the world?"
The Country-

Capital one see world-external country-

mouse with joy and gladness accompanied
her, and

mouse glad-ly together went and

on getting to Town, truly the style of living
arrived-at capital real-ly eatables,

was very different indeed! One day as the
two mice

all different one day two mice

were feasting together, suddenly there rush-
ed forth a fierce

together drinking suddenly came a fierce

dog, which very nearly took the country-
mouse and carried

dog nearly took country-mouse seized

her off. The country-mouse in a great
fright asked (her friend)

went country-mouse great fright asked

saying, "Have you constantly got these
said this place always have this

"horrors here?" she was answered "yes."
The country-mouse then

evil i. p. said even-so country mouse

excused herself (or took her leave) saying,
"I alas, am not born to enjoy so much

excused said not my p. p. happiness

"good fortune! As for my part, I'd rather
eat husks in peace

e. p. with the fear-alarm and

"and quietness, than the most delicate
viands amid

delicate-viands how as peace-quietness

"fear and alarm!" The proverb says,
"I'd rather eat

and husk. -hoff vulgar say rather

"gruel that gives pleasure, than cooked
viands

eat opening-eye-brow gruel not eat

"which cause sorrow!" which is exactly
the

sorrowing-eye-brow cooked-viands just this

moral of what we have been saying.
say indeed

No. 9.

The Countryman and the Snake.

Country-man delivers snake

Abroad in a desert place, there was a snake
so stiff from cold

Desert beyond had ice-stretched-out

京一見世面村

鼠欣然同往及

到京果然食用

皆異一日二鼠

同酌驀來一雄

犬幾將村鼠攫

去村鼠大駭問

曰此處常有此

害乎曰然村鼠

辭曰非我之福

也與其悻惶而

甘旨孰若安靜

而糟糠俗云寧

食開眉粥莫食

愁眉飯即此之

謂也

"king, yih kēen she-mēen?" Tsun

"king, yat keen shei-meen?" Tsun

shoo hin-jen tung wang; keih

shū yūn-yeen tung wong; kūp

taou king, kwo-jen chih-yung

taou king, kwo-yeen shik-yung

keae ē! Yih jih urh shoo

kai ēē! Yat yat ee shū

tung chō, mīh! lae yih neung

tung chōok, mūk! loy yat hūng

keuen, kē tseang tsun-shoo hūō ying

hūne, kēē tseong tsun-shū wōk ying

keu! Tsun-shoo ta heae, wān

hūy! Tsun-shū tai hoy, mūn

yuē "Tsze choo chāng yew tsze

yuet, "Tsze chū shéong y'au tsze

"hae hoo?" Yuē, "jen!" Tsun-shoo

"hoy oo?" Yuet, "yeen!" Tsun-shū

tszé, yuē, "fē wo-che fūh

tszé, yuet, "fee 'ngo-che fook

"yay! yū ke pang-hwang urh

"ya! yū ke pong-wong e

"kan-chē, shūh jō gan-tsing

"kum-chee, shuk yok oan-tsing

"urh tsaou-kang?" Sūh yun "ning

"e tsou-hong?" Tsuk wūn "ning

"chih kae mei chūh, mō chih

"shik hoy-me chuk, mok shik

"tsow-mei fan!" tseih tsze-che

"sh'au-me fan!" tsik tsze-cho

wei yay!

wei ya!

Nung-foo kew shāy.

Nung-foo k'au shāy.

Kwang-yāy-wae yew ping-kéang

Kwong-yāy-'ngoy y'au ping-kéang

農夫救蛇

曠野外有冰僵

as to be at death's door, which lay sleeping
imminent-danger p. p. snake sleeping in

among the grass. Most opportunely a
country-man passed by,

grass midst apropos country-man passed

who touched with compassion, hurriedly
took him up

and excited-pity hurriedly took-up and

and cherished him. The snake being now
warm

cherished him the snake obtained heat

was soon himself again, when forthwith he
returned-original instantly towards his bosom-

stung him in the bosom. The countryman
bitterly repenting, said

midst bit him farmer repenting said

"I have saved thy life, and lost on the
"other hand

sav-ed that life lost-away

"my own! What monstrous folly was I
"not guilty of!"

own life how the stupidity!!!

It is evident that a poisonous thing of the
kind, ought not

originally poisonous-article p. p. not ought

to be so saved! we have heard before, "he
"who brings up a tiger

deliver indeed already heard rear tiger

"does it to his own hurt:—" and is it not
so indeed?

cause misfortune the not so eh?

It is indeed so! "the hills and rivers may
"be transposed,

most-true rivers mountains easy move

"but the natural disposition—it is hard to
"change!" these are no

disposition-limit difficult change not untrue

lying words!

words indeed.

No. 11.

The Contention of the Ass and the Lion.
Lion Ass contend-breath.

The Lion is the fiercest of all animals,
Lion makes beasts among most wicked

and the Ass the very meekest among them.
as: m: k: s: beas: s: among most tame

One day the two were contending together
One day that this contended breath

垂危之蛇卧於

草中適農夫過

而動憐急取而

懷之其蛇得煖

復元即就其胸

中咬之農悔曰

救得彼命失却

己命何其愚哉

原毒物之不當

救也曾聞養虎

為患其不然乎

誠哉江山易改

性格難移非妄

言也

chuy-wei-che shāy, gō yū
shuy-'ngei che shāy, 'ngō yū

tsaou chung. Shih, nung-foo kwō,
tsou chung. Shik, nung-foo kwō,

urh tung-lēen, keih tseu urh
ee tung-leen, kǎpp tsūy e

hwae che. Ke shāy, tih nwan
wai che. Ke shāy, tūk nūne

fūh-yuen, tseih! tséw ke heung-
fook-yūnc, tsik! ts'au ke hūng-

chung yaou che! Nung hwuy yuě,
chung 'ngaou che! Nung fooy yuet,

"kew-tih pē ming, shih-keō
"k'au-tūk pē ming, shāt-keok

"kē ming! hō ke yū tsae!"
"kē ming! hō ke yū tsay!"

Yuen tūh-wūh-che pūh tāt
Yūne tuk-mūt-che pūt lōng

kew yay! Tsāng wān "Yang hoo
k'au ya! Tsāng mūn "Yaong foo

"wei hwan." ke pūh jen hoo?
"wei wan." ke pūt yeen oo?

ching tsae!! "keang shan ē kae,
shing tsay!! "kong shan ēē koy,

"sing-kih nan ē!" fē wang
"sing-kak nan ēē!" fē mong

yen yay!
yeen ya!

Sze, Leu tsāng-ke.
Sze, Lūy chāng-hee.

Sze wei show chung tsuy 'gō:
Sze wei sh'au chung tsūy ok:

Leu wei show chung tsuy seun:
Lūy wei sh'au chung tsūy tsun:

yih jih pē tsze tsāng kē,
yat yat pee tsze chāng hee,

獅驢爭氣

獅為獸中最惡

驢為獸中最馴

一日彼此爭氣

when the Lion on reflection said, "I who
the Lion himse'f-reflecting said I

"am king among the beasts, shall I really
indeed-am beasts-among-p. p. king with

"condescend to measure myself with a low
vile
this little-little p. d. p. measure long

"fellow like this? Even should I conquer,
little honor
short i. p. overcome him also not

"would I gain by it!" So he left him.
The proverb
enough honorable forthwith left him vulgar

says, "The truly great man, can receive
no offence from him
saying great man not take-amiss little

"who is contemptible," which is as we have
been stating.
man's p. p. say als.

No. 11.

The Lion and the Gnat.
Lion Mosquito compare tactics.

A Lion when compared with a gnat,
Lion with mosquito one

displays a large animal and a small one, in
the relative
large one small mutually go heaven

proportion of High Heaven and the deep
abyss! One day the gnat addressing
abyss one day mosquito addressed the

the Lion said, "I have heard that Your
Majesty is possessed of
Lion saying heard great king strength

"infinite strength, and that upon earth you
are without a
great not exhaustible Heaven-below no

"rival;—now according to my view of the
case, I consider you to be
opponent according I see him in-fine

"but a stupid fellow, and not worthy to
be my
is dull thing not my p. r.

"antagonist!" The Lion is by nature a
brave and
opposite-hand indeed Lion originally bold

fierce wild-beast, and had never heard that
there was any other who would dare
fierce never-yet heard have insult

to insult him, so now hearing these words
from the gnat,

him p. d. p. now hearing mosquito speak

he laughed so violently that he could not
stop. The gnat however said

great laugh not-end mosquito said

其獅自忖曰吾

乃獸中之王與

此區區者較長

短乎勝之亦不

足貴遂舍之俗

云大人不怪小

人之謂也

獅蚊比藝

獅子與蚊蚋一

大一小相去天

淵一日蚊謂其

獅曰聞大王力

大無窮天下無

敵以吾觀之究

係鈍物非我之

對手也獅素勇

猛從未聞有欺

他者今聞蚊言

大笑不已蚊曰

ke sze tsze-tsun yuě, "woo
ke sze tsze-tsun yuet, "ng

"nae show-chung-che Wang! yü
"nui sh'au-chung-che Wong! yü

"tsze keu-keu-chay keaou chang
"tsze k'üy-k'üy-chay kaou cheong

"twan hoo? shing che, yih p'ü
"tunc oo? shing che, yik p'ü

"tsüh kwei!" suy shāy che. Süh
"tsuk kwei!" suy shāy che. Tsuk

yun "ta jin p'ü k'wae seaou
wün "tai yün p'ü k'wai s'ew

"jin" -che wei yay!
"yün" -che wei ya!

Sze, wän, pē ē
Sze, mün, pee 'ngei.

Sze-tsze yü wän-chung yih
Sze-tsze yü n'ün-chung yat

ta yih seaou, seang keu t'een
tai yat s'ew, seong h'y t'een

yuen! Yih j'ih wän wei ke
yüne! Yat yat mün wei ke

sz: yuě, "wän ta wän: leih
sze yuet, "mün tai wong lik

"ta woo keung! t'een-hea woo
"tai mou l'ung! teen-ha mou

"teih! ē woo shē che, k'ew
"lik! ee 'ng shee che, k'au

"he tun w'üh, fē wō-che
"hei lün m'üt, f'ee 'ngō-che

"tuy-show yay!" Sze soo yung
"tuy-sh'au ya!" Sze sou yung

mäng, tsung-wē wän yew kē
mäng, tsung-mee mün y'au k'ē

tá-chay; kin wän wän yen,
tá-chay; k'üm mün mün yeen,

ta seaou p'ü ē! Wän yuě
tai s'ew p'ü ēē! Mün yuet,

"if you do not believe me, please immediately make

if not believe please forthwith try

"trial!" The Lion said, "come on then instantly! but do not

it Lion said quickly come not

"afterwards he repenting (of your rashness!) with that he opened wide his

obtain after-repenting upon-which opened

mouth, and stretched out his claws, then threw his paws about

mouth flourished claws left stretched-out right

in all directions, but could not obtain the victory. For lo!

crooked-in could not take conquer lo!

the gnat suddenly forced its way into his

mosquito suddenly bored-entered his

ear, then next attacked his nose; the Lion

ear after attacked his nose Lion

found that this was hard to bear, so he shook his head and

adverted difficult receive wagged head rubbed

scratched his ear, still he could not get rid of him. He could

ear finally not could loose very

not at all endure this with patience, so he submitted and

not patently so submitted

said, "now and henceforward I know, that

saying now and after I know

"fighting does not consist in mere strength, but consists in

contend not is strength is with

"skill and nothing more!" Thus if men

obtaining-plans &c. &c. if soldier-

it matters not how few or how many they be; but if they are

plans not matter many few if

without military combination, tho' millions upon millions,

not army-ranks altho' thousand myriads

they are not sufficient to cause alarm!

men not enough fear indeed.

No. 12.

The little Dog and the Wolf

Wolf receives Dog deception.

At the bottom of the Lo fow mountain, and in a retired temple's

Lo-fow-mountain-below solitary-convent

如不信請即試

之獅曰速來無

得後悔於是張

口舞爪左支右

盤不能取勝殊

蚊忽然鑽入其

耳復攻其鼻獅

覺難受搖頭搔

耳終不可解甚

不耐煩乃輸服

曰今而後吾知

聞不在力在於

得法而已如兵

法不論多寡若

無行伍雖千萬

人不足畏也

狼受犬騙

羅浮山下蘭若

"joo pūh sin, tsing tseih shē

"yū pūt sūn, tsing tsik shee

"che!" Sze yuē, "sūh lae! woo

"che!" Sze yuet, "t-uk loy! mou

"tīh how hwuy!" Yū she chāng

"tūk h'au-faoy!" Yū-she chéong

kow, woo chaou, tso chē, yēw

h'au, mou chaou, tso chee, y'au

pwan; pūh nāng tīh shing! shoo!

poon; pūt nāng tūk shing! shū!

wān hwūh jen tswan-jūh ke

mūn fūt-yeen tsūn-yap ke

urh, ^{fūh}how kung ke pē: Sze

ēē, h'au kung ke pēē: Sze

keō nan show; yaou tow, saou

kōk; nan sh'au; yēw t'au, tso

urh, chūng pūh ko keae! Shin

ee, chūng pūt ho lai! Shām

pūh nae-fau, nae shoo-fūh

pūt noy-fun, nai shū-fook

yuē, "kin urh how, woo chē

yuet, "kum ee h'au, 'ng chee

"tōw pūh tsae leih:-tsae yū

"t'au pūt tsoy lik:-tsoy yū

"tīh-fā urh ē!" Joo ping-

"tūk-fāt ē ē!" Yū ping-

fā. pūh lun tō kwa:jō

fāt, pūt lun tō kwa:-yok

woo hang woo, suy tsēen wan

mou hong'ng, suy tsēen man

jīn, pūh tsūh wei yay!

yūn, pūt tsuk wei ya!

Lang show keuen pēen.

Lóng sh'au hūne pēen.

Lo-fow-shan-hea Lan-jō

Lō-fow-shan-ha. Lan-yok

secluded spot, a little dog was keeping watch
retired resting-place little dog guard by

outside the door, when just at the moment
came a wolf, who

door outside opportunely came a wolf

caught him up, and wished to devour him.
The dog

seized and wished devour him dog

knelt down, and requested him saying,
"consider that I (the dog,)

knelt and begged saying reflect dog

"am but of tender years and very thin;
"were I just now

years-light meagre-thin instantly receive

"to be devoured by your majesty, I would
"not indeed

great king devour him also not

"be enough for a single hearty meal! Why
"then

enough one meal-p. p. bellyful how

"not wait till I am fat and strong, when
not wait I fat-lusty after-

"afterwards you may eat me? will not this
"be an excellent

wards eat him how not wise

"plan?" The wolf believed him, and let
him go:

indeed! Wolf believed and liberated him

When a year and more had passed, the wolf
sought the

passed year overplus wolf sought the

dog again, and seeing him ensconced within
his master's

dog seeing dog hid within mas-

inner-house, he (the wolf) beckoned to him
with his paw,

ter inner-house wolf by-means-of hand

when the dog thus expressed himself, "I
"know very well what

beckoned him dog said I know

"you want, but there is no occasion for
"you to wait!

you indeed! not necessary wait-stop

"and after this, if Your Majesty should
"chance to meet

this-after great-king if meet

"another dog who begs to be set at liberty,
"do not upon any

other dog begs liberate on-no-account-

"account believe him! I am indeed the
"bird that has been frightened

may believe I indeed-am frightened bow

"with the bow, the fish that has been star-
"tled by the hook!

p. p. bird startled angler's fish

"once is already too much, how can we
"permit the same

once makes superlative the may

幽樓小犬守於

門外適來一狼

攫而欲啖之犬

跪而請曰念犬

年輕瘠瘦即奉

大王烹之亦不

敷一餐之飽何

不俟我肥壯然

後食之豈不善

哉狼信而釋之

越年餘狼尋其

犬見犬躲于主

人內室狼以手

招之犬曰我知

之矣不必等候

此後大王若遇

別犬求赦切不

可信吾乃驚弓

之鳥訝釣之魚

一之為甚其可

yew tsē, seow keuen show yū
y'au tsei, sēw hūne sh'au yū

mūn wae: shīh! lae yīh lāng.
moon 'ngoy: shik! loy yat lōng,

hwō urh yūh tán che. Keuen
wōk e yuk tám che. Hūne

kwei urh tsing yuē, "nēen keuen
kwei e tsing yuet, "neem hūne

"nēen-king tseih-sow; tseih fung
"neen-hing tsik-sh'au; tsik fung

"ta wang pāng che, yīh pūh
"tai wong pāng che, yik pūt

"foo yīh tsan-che paou! hō
"foo yat tsan-che paou! hō

"pūh sze wo fē-chwang, jen-
"pūt tsze 'ngo fei-chōng, yeen-

"how chīh che; kē pūh shen
"h'au shik che; hee pūt sheen

"tsae?" Lāng sin urh shīh che.
"tsay?" Lōng sūn e shik che.

Yuē nēen yū, lāng tsín ke
Yuet neen yū, lōng tsūm ke

keuen; kēen keuen tō yū choo-
hūne; keen hūne tō yū chū-

jīn nuy-shīh, lāng ē show
yūn nuy-shūt, lōng ee sh'au

chaou che. Keuen yuē, "wo chē
chēw che. Hūne yuet, "'ngo chee

"che ē! pūh peih tǎng-how!
"che ēē! pūt peet tǎng-h'au!

"tsze-how, ta-wang jō yū
"tsze-h'au, tai-wong yok yū

"pēē keuen kēw-shāy, tsēē-pūh-
"peet hūne k'au-shāy, tseet-pūt-

"ko sin! woo nae king kung
"ho sūn! 'ng nai kīng kung

"che neaou, yá teaou che yū!
"che nēu, 'aga lēw che yū!

"yih-che wei shīn:—ke ko
"yat-che wei shīm;—kee ho

"again? I will not trouble you to look for
"me any longer!"

again i. p. not trouble expect-hope

The wolf repenting said, "Ten sales on
"trust are not

Wolf repenting said ten trusts not

"so good as one for ready money! "this
"(story) then is just the

as one ready (or present) just this p. p.

saying (of the proverb.)

saying indeed.

No. 13.

The Ass and the Lion's skin.

Ass put-on Lion skin.

An Ass having put on a Lion's skin, the
whole of the

Ass put-on Lion skin all

beasts seeing him, were filled with fear and
dismay, and fled

beasts see then afraid-dismayed and

from him hurry-scurry. The Ass took this
to be a sign of

hastily shunned him Ass then himself

his own power or ability, and had not the
slightest fear

whereby make ability eyes not dread-

before his eyes. One day being quite delight-
ed he brayed with

fear one day glad-some great

a loud noise; the sound entered the ears of
all the beasts, and

call (or bray) sound entered every beast's

then for the first time, they knew him to
be an ass!

ears beginning knew he was Ass

The animals, which had before fled from
him, now rose in

! those-which avoided him beasts in-a-flock

a herd and killed him! in a moment his
body was torn

arose and killed him one morning

to pieces, and his bones reduced to powder!
and the reason of all this

powder-body atoms-bones was Ass

was, that the ass did not behave with pro-
per care! Suppose

's not careful reason indeed suppose

that the ass could have understood matters,
in his whole life-

Ass if able know-opportunity end-of-

time he would never have brayed, and then
the ass' person,

body not call then Ass body

再乎無勞盼望

狼悔曰十餘不

如一現即此之

謂也

驢穿獅皮

驢穿獅子皮衆

獸見則畏懼而

奔避之驢則自

以爲能目無忌

憚一日歡呼大

叫聲入各獸之

耳始知其爲驢

也所避之獸群

起而殺之一旦

粉身碎骨是驢

之不慎故也使

驢若能知機終

身不叫則驢身

"tsae hoo? woo laou pan-wang!"

"tsoy oo? mou lou pan-mong!"

Lang hwuy yuē, "shīh shāy pūh
Lóng fōoy yuet, "sháp shāy pūt

"joo yīh hēen!" tseih tsze-che

"yū yāt ēēn!" tsik tsze-che

wei yay!

wei ya!

Leu chuen Sze pe.

Lūy chūne Sze pee.

Leu chuen Sze-tsze pe, chūng

Lūy chūne Sze-tsze pee, chūng

show kēen, tsīh wei-keu urh

sh'au keen, tsūk wei-kūy e

pūn pē che! Leu tsīh tsze

pūnn pee che! Lūy tsūk tsze

ē wei nāng, mūh woo kē-

ee wei nāng, muk mou kce-

tan. Yīh jīh hwan-hoo ta

tan. Yat yāt foon-foo tai

keou: shing jūh kō show-che

kēw: shēng yap kok sh'au-che

urh, chē chē ke wei leu

ee, chēē chee kee wei lūy

yay! So pē-che show, keun

ya! Sho pee-che sh'au, kwān

kē urh shā che! yīh tan

hee e shāt che! yat-tan

fun-shin suy-kūh! she leu-

fūn-shūn suy-kwūt! she lūy-

che pūh shīn koo yay! She

che pūt shūn koo ya! Shei

leu jō nāng! chē-kē, chūng-

lūy yok nāng chee-kee, chūng-

shīn pūh keou, tsīh leu shīn,

shūn pūt kēw, tsūk lūy shūn,

with the Lion's noble appearance: would not this have been a happy conception!

Lion appearance how not delightful?!

This is very true! but then a false assumption of dignity

Very! borrow majestic-air-p. p.

can never last long! The proverb speaks of "the Fox

no can long-length indeed vulgar

"assuming the air of the Tiger," but in this case, the

say fox borrow tiger majesty the

Ass "allowed the cloven-foot to appear," and "trying to play the

ass ex-posed horse foot come-out

"part of a clever fellow, turned out a fool!" and acting clever contrary stupid!

No. 14.

The Daw and the Borrowed Feathers.

Daw inserts false feathers.

A Daw having found the feathers of all kinds of birds,

Daw picked-up every bird feathers-down

with his own effort stuck them into his body, and thus became

self inserted with his body remained-

(in sooth) a very beautiful parti-coloured animal. All the

indeed a variegated magpie truly all

birds seeing him, could not refrain from behaving with great

birds seeing him must submissive-respect

respect and politeness! The daw being thus to himself a

and polite!! the daw self

source of pleasure, inadvertently in the midst of his

by which make pleasure not-advert glad

joy, uttered his (native) sound of Kaw!

crowed his kwa kwa's sound

at which all the feathered tribe were filled with astonishment, and

all birds surprise-strange upon-which

with that there was not one that did not know him to be a

not not know he make daw

mere daw! The whole flock forthwith pecked the feathers

indeed accordingly in-a-flock pecked him all-

from every part of his body! they did not distinguish between true

body's feathers not divide true

獅勢豈不快哉

甚矣假威風之

不能長久也俗

云狐假虎威其

驢露出馬脚來

而弄巧反拙矣

鴉揀假毛

鴉拾各鳥翎毛

自揀於其身居

然一彩鵲也凡

鳥見之必恭敬

而禮焉其鴉自

以爲樂不覺歡

鳴其呱呱之聲

衆鳥怪異於是

莫不知其爲鴉

也遂群啄之通

身之毛不分真

sze shē:-kē pūh kwae tsae?

sze shē:-hee pūt fai tsoy?

shin ē! kea wei-fung-che

shūm ēē! ka wei-fung-che

pūh nāng chang-kew yay! Sūh

pūt nāng cheong-k'au ya! Tsūk

yun, "hoo kea hoo wei:" ke

wān, "oo ka foo wei:" ke

leu, "loo-chūh ma-keō lae"-

lūy, "loo-chut ma-kéoh loy"-

urh "lung keaou, fan chuē ē!"

e "lung haou, fan chuet ēē!"

Ya chā kea maou.

Ah cháp ka mou.

Ya shīh kō neaou ling-maou,

Ah shūp kok nēw ling-mou,

tsze chā yū ke shin; keu-

tsze cháp yū ke shūn; kōy-

jen yīh tsae tseō yay! Fan

yeen yat tsoy tséok ya! Fan

neaou kēen che, peih kung-king

nēw keen che, peet kung-king

urh lē yen!! Ke ya, tsze

ee lei yeen!! Ke ah, tsze

ē wei lō, pūh-keō hwan

ēē wei lok, pūt-kok foon

ming ke "kwa! kwa!" che shing;

mīng ke "kwa! kwa!" che shing;

chung neaou kwae-ē! yū-she

chung nēw kwai-ee! yū-she

mō pūh chē ke wei yá

mok pūt chee kee wei ah

yay! suy keun chō che tung-

ya! suy kwān tēok che tung-

shin-che maou: pūh fun chin

shūn-che mou: pūt fun

and false, but the whole of them were entirely plucked! Thus

false utterly received plucked-gone as

are the men of this world! some of these are continually engaged in matters
world-men often have borrow light

where they avail themselves of others' lights, and too frequently in the
's business many from words-speech-

midst of their conversation, let something slip which ruins the whole!

middle spoil-let-out p. d. p. how few

and are such men few in number?

! ?

No. 15.

The Eagle and the Tortoise.

Eagle Tortoise.

A Tortoise seeing an Eagle fly ten thousand yards

Tortoise seeing Eagle high fly myriad

high, looked upon it as exceedingly strange and wonderful.

8 cubits very make rare-strange one

One day she begged of the Eagle saying, "My master!

day begged the Eagle saying Prior-

"you soar into the regions of the clouds!
"you ought also

born soar-fly milky-way also

"then to pity me, whose (dull) body is not
"an inch

ought pity me high not full

"high, and does not leave the ground!
"would you be willing

inch body not distant earth like

"to teach me to fly?" The Eagle declined
teach me fly? Eagle excused

saying. "Birds fly in the air, and beasts

walk on the ground; each

saying flying-birds walking-beasts every

"has that gift in which he excels; (as for
"flying) that is what you

have that-which long not you what

"are unable to do!" But against (the
Eagle's) will, the Tortoise begged (the
can indeed no-help! tortoise begged
favor) again and again. The Eagle then
caught her (in his bill)

again thrice eagle then mouthed his

by the nape of the neck, and lifting her up,
flew away with her. He flew

neck and lifting-up-flew-with him flew

假盡被拔去如

世人每有借光

之事多從言語

中敗露者豈鮮

哉

鷹龜

龜見鷹高飛萬

仞甚為希奇一

日懇其鷹曰先

生翱翔雲漢亦

當憐我高不滿

寸身不離地肯

教我飛乎鷹辭

曰飛禽走獸各

有所長非汝所

能也無如龜懇

再三鷹則啣其

頸而提飛之飛

kes, tsin pē pā-keu! Joo

ka, tsün pee pūt-hūy! Yū

shē jīn, mei yew seay kwang

shei-yūn, mooy y'au tsāy kwang

che sze, tō tsung yen-yü-

che sze, tō tsung yeen-yā-

chung pae-loo-chay:-ke seen

chung pai-loo-chay:-hē seen

tsae?

tsay?

Ying, Kwei.

Ying, Kwei.

Kwei keen Ying, kaou fē wan

Kwei keen Ying, kou fee man

jīn, shīn wei hē-kō! yīh

yūn, shūm wei hee-kee! yat

jīh kǎn ke ying, yuē. "Seen-

yāt hǎn ke ying, yuet. "Seen-

"sǎng! yaou-tseang yun-han! yīh

"shang! 'ngou-tseong wūn-hoan! yik

"tang lēen wō! kaou pūh mwan

"tōng lēen 'ngo! kou pūt moon

"tsun, shīn pūh lē tē:-kǎng

"tsun, shūn pūt lē tē:-hǎng

"keou wo fē hoo?" Ying tazé,

"kaou 'ngo fee oo?" Ying tszé,

yuē, "fē-kin tsow-show, kō

yuet, "fē-kūm ts'au-sh'au, kok

"yew so chang:-fē joo so

"y'au sho chēong:-fē yū sho

"rǎng yay!" Woo-joo! kwei kǎn

"nǎng ya!" Mou-yū! kwei hūn

tsae san; ying tsīh hǎn ke

tsay sam; ying tsūk hǎm ke

king, urh tē-fē che. Fē

kēng, e tēi-fē che. Fē

until he reached mid-air, when he said, "I
"will now let you
arrived middle-void said I let-go

"go, you ought speedily to make the ex-
periment, whether
you quickly ought try it really

"you can really fly or not!" so he forth-
with let go his hold.

can fly or not accordingly let go mouth

The Tortoise then from mid-air
the tortoise from half-void midst

fell down (to the earth). when her body was
broken to pieces, and her bones reduced
fell-down body broken bones atoms

to powder! By this we may see, that as
all articles have
! may see article each has

their different qualities, so among men each
has his own
it's quality-limit (i. e. nature) men every have

station in life:—if the business (you un-
dertake) is not in
their body-division (i. e. sphere) if business not

proportion to your strength, how can you
escape being
measure strength how not receive harm

a sufferer? The proverb saith, "if you do
not fly high, when
eh? common saying fly not high

"you fall you wont be hurt"—it is so
indeed!

fall not wounded is indeed

No. 16

The Hare and the Tortoise.
Tortoise Hare.

When the Great Emperor Yu drained off
the waters of the Deluge in nine
Yu divided-off nine rivers 's time

streams, all the birds, beasts, fishes, and tor-
toises ran away

all birds beasts fishes tortoise-genus hurrying-

in crowds helter skelter and hid themselves:
—and it so happened that [with

crowding absconded-hid at-that-time Hare

the Hare and Tortoise travelled in company.
The Hare was continually

Tortoise together walked the Hare often

upbraiding the Tortoise, saying, "among
"all the animals that

upbraided Tortoise saying I see walk

"I ever saw crawl along gawkily and lazily,

at crawling-side-wise slow-stupid p. d. p.

至半空曰我放

汝速當試之果

能飛否遂放口

其龜自半空中

跌下身破骨碎

矣可見物各有

其品格人各有

其身分如事不

量力豈不受害

乎俗云飛不高

跌不傷是也

龜兔

禹疏九河之時

凡鳥獸魚鱉紛

紛逃匿適兔與

龜同行其兔常

罵龜曰吾見行

之迤邐慢頓者

che pwan-kung, yuě, "wo fang
chee poon-hung, yuet, "ngo fong

"joo, sūh tâng shē che, kwō
"yū, tsuk lōng shēē che, kwō

"nāng fē fow!" suy fang kow:
"nāng fee fow!" suy fong h'au:

ke kwei tszé pwan-kung-chung
ke kwei tszé poon-hung-chung

tēē-hea, shin pō küh suy
teet-ha, shūn pō kwūt suy

ē! Ko kēen, wūh kō yew
ēē! Ho kecn, mūt kok y'au

ke pin-kīh, jīn kō yew
ke pūn-kak, yūn kok y'au

ke shin-fun; joo sze pūh
ke shūn-fūn; yū sze pūt

leang leih, kē pūh show hae
leong lik, hēē pūt sh'au hoy

hoo? Sūh yun "fē pūh kaou,
oo? Tsuk wūn "fee pūt kou,

"tēē pūh shang"—shē yay!
"teet pūt sheong"—shee ya!

Kwei, Too.

Kwei, Tou.

Yü sō kew. hō-che shē,
Yū shō k'au hō-che shee,

fan neaou, show, yū, pēē, fun-
fan nēw, sh'au, yū, peet, fūn-

fun taou-neih! Shih Too yū
fūn tor-nik! Shik Tou yū

Kwei tung hing:—ke Too chang
Kwei tung hang:—ke Tou sheong

má Kwei, yuě, "woo kēen hing-
má Kwei, yuet, "ng keen hūng-

"che ē-lē, man-tun-chay

"che ee-lee, man-tun-chay

"there is no one like yourself! why not like
not as you indeed how not

"me, so smart, so active! would not
as I's smart cle-

"this be most convenient and ready eh?"
ver how not convenient ready?

The Tortoise said, "you upbraid me
Tortoise said you say I slow

"with being 'a very slow coach';—why
slow I walk-er why not

"then not lay a wager with me?" so
with me mutually-wager? accordingly

she pointed to a place and remarked,—"let
pointed a place saying see you

"us see whether you or I will get to that
with me who first arrives this

"place first! (she who does so) gains!" the
Hare
then gains it Hare then glad-

gladly consented to the wager. Now the
Hare thinking that the Tortoise
ly together wagered Hare thought Tortoise

walked so very slow, never in fact
walked thus-so's slow behold

gave the slightest attention to the matter;
so she walked on till she got to mid-
not attend-upon-thought walked till half

way, when she felt drowsy and
road not advert drowsy-ly sleep

went to sleep:—and on awaking, the Tor-
toise had already
went and awoke the Tortoise already

arrived (at the goal)! Repenting of her
conduct she exclaimed,
before arrived! repenting it said

"I'd rather have a little patience and com-
plete my work,
rather may patient and finish business

"than rely upon my cleverness and thus
"make my merit of no
not cling clever and miss merit

"avail!" "presumptuous soldiers must be
"defeated"—and

indeed proud soldiers must defeated the

does not this illustrate the truth of the
saying?

yes's say eh?

莫如汝也何不

如我之爽快麻

利豈不便捷乎

龜曰汝謂我遲

遲吾行者何不

與汝相賭乎遂

指一處曰看你

與我誰先到此

則勝之免乃忻

然共賭免思龜

行如是之慢殊

不介意行至半

途不覺昏然睡

去及醒其龜已

先到矣悔之曰

寧可耐而成事

莫恃捷而悞功

也驕兵必敗其

是之謂乎

"mō joo joo yay! hō pūh
"mok yū yū ya! hō pūt

"joo wō-che shwang-kwae ma-
"yū'ngō-che ng-fai ma-

"le! kē pūh pēen-tsēē hoo?"
"lee! hee pūt pēen-tseet oo?"

Kwei yuē, "joo wei wō 'chē
Kwei yuet, "yū wei'ngō 'chee

"chē woo hāng-chay' hō pūh
"chee 'ng hāng-chay,' hō pūt

"yū joo seang-too hoo?" suy
"yū yū seong-tou oo?" suy

chē yīh choo, yuē, "kan nē
chee yat chū, yuet, "hoan nee

"yū wō, shwuy sēen taou tszé!
"yū'ngō, shuy seen tou tszé!

"tsīh shing che!" Too nae hin-
"tsūk shing che!" Tou nai yūn-

jen kung-too:—Too szé Kwei
'een kung-tou:—Tou szé Kwei

hing joo-she-che man, shoo!
hāng yū-she-che man, shū!

pūh keae ē, hing chē pwan
pūt kai ee, hāng chee poon

too, pūh keō, hwān-jen shwuy
tou, pūt kok, fūn-yeen shuy

keu! keīh sing, ke Kwei ē
hūy! kūp sing, ke Kwei ee

sēen taou ē! Hwuy-che yuē,
seen tou ee! Fooy-che yuet,

"ning ko nae urh ching sze,
"ning ho noy e shing sze,

"mō chē tsēē urh woo kung
"mok chee tseet e 'ng kung

"yay!" "Keaou ping peīh pae!" ke
"ya!" "Kēw ping peet pai!" ke

shē-che wei hoo?
shee-che wei oo?

No. 17.

The Two Cocks.
Cocks fight.

On the outskirts of a certain hamlet which shall be nameless,

Not-mention-village-beyond were two

Two Cocks were fighting together; and in the end it was

male-fowls mutually-fighting finally divide

seen who was the victor and who the vanquished. The victor

conquer lose the conquer-or stood-

then got upon a high place, and stretching out (his wings)

up high place proudly-spreading himself-

crowed (in triumph). It so happened that an Eagle was flying by

crowed opportunely had Eagle flying-past

at the time, who hearing the sound the Cock made, forth-

hearing Cock sound accordingly caught-up

with caught him up and went off with him, while the vanquished

took-away him the vanquished contrariwise

on the other hand procured peace and quietness! By this it may be seen

obtained peace-fully may know two

that "two heroes cannot exist together:" moreover in the affairs of this world,

heroes not together rise world-business

who can foresee and provide against (contingencies)! both in the morning and at

how can prepare-foresee morning evening

night ought one to be careful; and whether the result be honor or dishonor,

proper self-take-care glory disgrace not

there is no occasion to feel anxiety about the matter! Just as the

enough anxiety that-which say locust

proverb has it, "when the locust catches the cricket, little does he know

catches cricket not know yellow-bird

"that the yellow bird is behind (to catch him!)" When we obtain our wishes,

is behind obtain-idea must prevent

we ought to guard against disappointment! such then is just

lose-idea-time just this 's

what (this fable) means to say!

saying also.

No. 18.

The Two Bitches. (Canis parturiens.)
Black White Dog-mother.

雞聞

無稽村外有兩

雄雞相聞卒分

勝負其勝者立

於高處揚揚自

啼適有鷹飛過

聞雞聲遂攫而

去之其負者反

得安然可知兩

雄不並立世事

豈能預料朝暮

宜自慎榮辱不

足憂所謂螳螂

捕蟬不知黃雀

在後得意須防

失意時即此之

謂也

Kē tów.

Kēi t'au.

Woo-ke-tsun-wae yew leang

Mou-kei-tsune-'ngoy y'au leong

heung-ke seang-tów; tsüh fun

húng-kei seong-t'au; tsut fun

shing, foo. Ke shing-chay leih

shing, foo. Ke shing-chay lap

yü kaou-choo, yang-yang tsze-

yü kou-chü, yaong-yaong tsze-

tē. Shih yew ying fē-kwō,

tei. Shik y'au ying fee kwō,

wän ke shing, suy ying urh

mün kei shing, suy ying e

keu che:-ke foo-chay fan

hüy che:-ke foo-chay fan

tih gan-jen! Ko chē "leang

tük oan-yeen! Ho chee "leong

"heung püh ping leih:" shē-sze

"húng püt ping lap:" shēi-sze

kē näng yü-leaou? chaou, moo,

hee näng yü-lēw? chēw, moo,

ē tsze-shin! yung, jüh, püh

ee tsze-shün! wing, yuk, püt

tsüh yēw! so wei "tang-lang

tsuk y'au! sho wei "lóng-lóng

"poo chen, püh chē hwang-tseō

"pou sheem, püt chē wong-tseok

"tsae how!" Tih-ē, seu fang

"tsoy h'au!" Tük-ee, süy fong

shih-ē-she! tsih tsze-che

shat-ee-she! tsik tsze-che

wei yay!

wei ya!

Hih, Pih, Kow-moo.

Hák, Pák, K'au-na.

黑白狗嫫

"there is no one like yourself! why not like
not as you indeed how not

"me, so smart, so active! would not
as I's smart cle-

"this be most convenient and ready eh?"
ver how not convenient-ready?

The Tortoise said, "you upbraid me
Tortoise said you say I slow

"with being 'a very slow coach';—why
slow I walk-er why not

"then not lay a wager with me?" so
with me mutually-wager? accordingly

she pointed to a place and remarked,—"let
pointed a place saying see you

"us see whether you or I will get to that
with me who first arrives this

"place first! (she who does so) gains!" the
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gladly consented to the wager. Now the
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way, when she felt drowsy and
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went to sleep:—and on awaking, the Tor-
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before arrived! repenting it said

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rather may patient and finish business

"than rely upon my cleverness and thus
"make my merit of no
not cling clever and miss merit

"avail!" "presumptuous soldiers must be
"defeated"—and

indeed proud soldiers must defeated the

does not this illustrate the truth of the
saying?

yes's say eh?

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如我之爽快麻

利豈不便捷乎

龜曰汝謂我遲

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寧可耐而成事

莫恃捷而悞功

也驕兵必敗其

是之謂乎

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"mok yū yū ya! hō pūt

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"yū 'ngō-che ng-fai ma-

"le! kē pūh pēen-tsēē hoo?"
"lee! hee pūt peen-tseet oo?"

Kwei yuē, "joo wei wō 'chē
Kwei yuet, "yū wei 'ngō 'chee

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"chee 'ng hāng-chay,' hō pūt

"yū joo seang-too hoo?" suy
"yū yū seong-tou oo?" suy

chē yīh choo, yuē, "kan nē
chee yat chū, yuet, "hoan nee

"yū wō, shwuy sēen taou tszé!
"yū 'ngō, shuy seen tou tszé!

"tsīh shing che!" Too nae hin-
"tsūk shing che!" Tou nai yūn-

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een kung-tou:—Tou szé Kwei

hing joo-she-che man, shoo!
hāng yū-she-che man, shū!

pūh keae ē, hing chē pwan
pūt kai ee, hāng chee poon

too, pūh keō, hwān-jen shwuy
tou, pūt kok, fūn-yeen shuy

keu! keīh sing, ke Kwei ē
hūy! kūp sing, ke Kwei ee

sēen taou ē! Hwuy-che yuē,
seen tou ee! Fooy-che yuet,

"ning ko nae urh ching sze,
"ning ho noy e shing sze,

"mō chē tsēē urh woo kung
"mok chee tseet e 'ng kung

"yay!" "Keaou ping peīh pae!" ke
"ya!" "Kēw ping peet pai!" ke

shē-che wei hoo?
shee-che wei oo?

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conquer lose the conquer-or stood-
then got upon a high place, and stretching out (his wings)
up high place proudly-spreading himself-
crowed (in triumph). It so happened that an Eagle was flying by
crowed opportunely had Eagle flying-past
at the time, who hearing the sound the Cock made, forth-
hearing Cock sound accordingly caught-up
with caught him up and went off with him, while the vanquished
took-away him the vanquished contrariwise
on the other hand procured peace and quietness! By this it may be seen
obtained peace-fully may know two
that "two heroes cannot exist together:" moreover in the affairs of this world,
heroes not together rise world-business
who can foresee and provide against (contingencies)! both in the morning and at
how can prepare-foresee morning evening
night ought one to be careful; and whether the result be honor or dishonor,
proper self-take-care glory disgrace not
there is no occasion to feel anxiety about the matter! Just as the
enough anxiety that-which say lo-cust
proverb has it, "when the locust catches the cricket, little does he know
catches cricket not know yellow-bird
"that the yellow bird is behind (to catch him!)" When we obtain our wishes,
is behind obtain-idea must prevent
we ought to guard against disappointment! such then is just
lose-idea-time just this 's
what (this fable) means to say!
saying also.

No. 18.

The Two Bitches. (Canis parturiens.)
Black White Dog-mother.

雞聞

無稽村外有兩
雄雞相聞卒分
勝負其勝者立
於高處揚揚自
啼適有鷹飛過
聞雞聲遂攫而
去之其負者反
得安然可知兩
雄不並立世事
豈能預料朝暮
宜自慎榮辱不
足憂所謂螳螂
捕蟬不知黃雀
在後得意須防
失意時即此之
謂也

黑白狗也

Kē tōw.
Kci t'au.

Woo-ke-tsun-wae yew leang
Mou-kei-tsūne-'ngoy y'au leong

heung-ke seang-tōw; tsūh fun
hūng-kei seong-t'au; tsut fun

shing, foo. Ke shing-chay leih
shing, foo. Ke shing-chay lap

yü kaou-choo, yang-yang tsze-
yü kou-chū, yaong-yaong tsze-

tē. Shih yew ying fē-kwō,
tei. Shik y'au ying fee kwō,

wān ke shing, suy ying urh
mūn kei shing, suy ying e

keu che:-ke foo-chay fan
hūy che:-ke foo-chay fan

tih gan-jen! Ko chē "leang
tūk oan-yeen! Ho chee "leong

"heung pūh ping leih:" shē-sze
"hūng pūt ping lap:" shei-sze

kē nāng yū-leaou? chaou, moo,
hee nāng yū-lēw? chēw, moo,

ē tsze-shin! yung, jūh, pūh
ee tsze-shūn! wing, yuk, pūt

tsūh yēw! so wei "tang-lang
tsuk y'au! sho wei "tōng-lōng

"poo chen, pūh chē hwang-tseō
"pou sheem, pūt chēc wong-tseok

"tsae how!" Tih-ē, seu fāng
"tsoy h'au!" Tūk-ee, sūy fōng

shih-ē-she! tsih tsze-che
shāt-ee-she! tsik tsze-che

wei yay!
wei ya!

Hih, Pih, Kow-moo.
Hak, Pak, K'au-na.

A Black Bitch was about to litter her whelps,
Black Dog nearly producing her young
 but alas! she had no place to put them; so she begged of
misery no place so begged
 (her friend) a White Bitch, saying, "you have got
the white Dog saying you have
 "an empty room, please lend it me to bring forth and bring up
empty room lend me bear-rear
 "(my whelps,) and I will feel grateful for your goodness to all
then grateful-virtue with no end
 "eternity." The White Bitch consented: upon which the
 !! white Dog promised it upon-
 other reared her whole family of pups until gradually
which reared all sons little by-
 they became full grown, when their "bow wowing" really
little increased-complete "bow wow" annoyed
 became offensive to the ear. The White Bitch then lost all
ear White not patience forthwith
 patience and said to her Black friend, "your whelps now
to the Black said you already
 "are all reared to maturity! will you be good enough
reared-large all sons may-can
 "to go away!" The Black Bitch replied, "why, if you can
go !! Black-one said you
 "drive out all my whelps, you may just do what
can drive-forth all sons you
 "will most suit your own convenience; but I fear that
ought self-convenience further fear contrary
 "you yourself on the other hand will be driven out by my
be all sons that-which drive-out indeed
 "children! beware of what you are about!" The White Bitch sighing
beware it while sighing said receive
 exclaimed, "he who receives favors and makes no return, is not a
goodness not reciprocate not good-man
 "good man; how much more so he who makes a bad return!" The proverb [mon saying
how-much-more wicked recompense eh. com-
 says, when Lew-pe borrowed the King-chow territory, it was a
Lew-pe borrowed King-chow had
 "borrowing without any return; this is just so!
borrow no return is indeed

黑狗將誕我子
 苦無地方乃求
 其白狗曰汝有
 空房借我誕育
 則感德于無既
 矣白狗許之于
 是育得諸兒漸
 次長成嗷嘈聒
 耳白不耐煩即
 對其黑曰汝已
 養大諸兒可以
 去矣黑者曰汝
 能驅逐諸兒汝
 當自便猶恐反
 為諸兒所逐也
 慎之白嘆曰受
 恩不報非君子
 況惡報乎俗云
 劉脩借荊州有
 借無還是也

Hih kow tseang-tan tsae-tse,
 Hák k'au tseong-tan tsay-tse,

koo! woo tē-fang! nae kew
 foo! mou tee-fong! nai k'au

ke Pih kow, yue, "Joo yew
 ke Pák k'au, yuet, "Yü y'au

"kung fang, seay wō tan-yüh,
 "hung fong, tsay 'ngō tan-yuk,

"tsih kan-tih yü woo kē
 "tsük kum-tük yü mou kee

"ē!" Pih kow heu che:-yü-
 "ee!" Pák k'au hūy che:-yü-

she yüh-tih choo urh, tsēen-
 she yük-tük chū ee, tseem-

tsze chang-ching, "gaou! tsacu!" kwō
 tsze cheong-shing, "gou! tsou!" kwāt

urh! Pih pūh nae-fan! tseih
 ee! Pák pūt noy-fan! tsik

tuy ke Hih yue, "Joo ē
 tuy ke Hák yuet, "Yü ee

"yang-ta choo urh, ko-ē
 "yaong-tai chū ee, ho-ee

"keu ē!" Hih-chay yue, "Joo
 "hūy ēē!" Hák-chay yuet, "Yü

"nāng keu-chō choo urh, joo
 "nāng kūy-chók chū ee, yū

"tāng tszé-pēen, yēw kung fān
 "lāng tszé-peen, y'au hung fān

"wei choo urh so chō yay!
 "wei chū ee sho chók ya!

"shín che!" Pih tan yue, "show
 "shūn che!" Pak tan yuet, "sh'au

"pān pūh paou, fē keun-tsze:
 "yūn pūt pou, fē kūn-tsze:

"liwang 'gō paou hoo?" Sūh yun,
 "fōng ok pou oo?" Tsuk wūn,

"Lēw-pē seay King-chow, yew
 "L'au-pee tsay King-ch'au, y'au

"seay woo hwan!" shē yay!
 "tsay mou wan!" shee ya!

No. 19.

The Fox and the Grapes.

Fox pointing-at-abuses Grapes:

A Fox passing below a stand on which Grapes were growing,

Fox passing grapes stand-below

being thirsty, wanted to taste them. But as the stand

thirsty wished eat them because the

was too high, with all his leaping and skipping he could not

stand too high leaping-skipping and

manage to get hold of them; so with bitter disappointment

pluck-them not-obtain accordingly regretting-

he abused them, saying.

disappointed-ly pointed-at-abused-them-say-“these grapes (I declare) are utterly use-
“less!”*these grapes greatly not hit-*“they are sour and devoid of all taste!”
Now did he*use sour and no taste! how?*

know, that being sour they would most fitly moisten (his lips)

know sour just may produce

and assuage his thirst! only because he could not

*moisture and stop thirst not-more than*get them, he began on the other hand to
because he not obtain and contrariwiseabuse them! The proverb, says—“entire-
“ly owing*abused them f. p. Common saying all*“to his own want of ability, he abuses on the
because him-self no ability on-the other-hand“contrary other people as useless!” and in
this*says other-people no use world-*world there is not a single day that
midst no day not thusit is not so!
indeed!

狐指罵蒲提

狐經蒲提架下

渴欲啖之因其

架太高跳踴而

摘之不得遂悵

悵然指罵之曰

此蒲提大不中

用酸而無味抑

知酸正可以生

津而止渴不過

因其不得而反

罵之耳俗云皆

因自己無能反

說他人無用世

間無日不知是

也

Hoo chē-ma poo-tē.

Oo chee-ma poo-lei.

Hoo kīng poo-tē kea-liea,

Oo kīng poo-lei ka-ha,

kō, yūh tán che. Yīn ke

hoat, yuk tám che. Yūn ke

kea tae kaou, teaou-yung urh

ka tai kou, tēw-yung e

tsīb-che pūh-tīh, suy chang-

chák-che pūt-tūk, suy cheong-

chang-jen chē-ma che, yuē,

cheong yeen chee-ma-che, yuet,

“tsze poo-tē tá pūh chung-

“tsze poo-lei tai pūt chung-

“yung! swan urh woo wē!” yīh

“yung! sūne e mou mei!” yik

chē, swan, ching ko-ē sāng

chee, sūne, chiug ho-ee shang

tsin, urh chē kō; pūh-kwō

tsūn, e chee hoat; pūt-kwō

yin ke pūh tīh, urh fān

yūn ke pūt tūk, e fān

má che urh! Sūh yun—“keae

má-che ee! Tsuk wūn—“kai

“yin tsze-kē woo nāng, fan

“yūn tsze-kee mou nāng, fan

“shwō ta-jin woo yung!” shē-

“shuet ta-yūn mou yung!” shēi-

kēen woo jīh pūh joo-sle

kan mou yat pūt yū-she

yay!

ya!

No. 20.

The Boys and the Frogs.

Boys strike Frogs.

孩子打蛤

Hae-tsze tá Kō.

Hai-tsze tá Kūp.

There was a pond of water in which some little

Water-pond had little frogs playing-

Frogs were playing and skipping about. Just then a number of

skipping opportun-ly had little-boys a

young boys, rambling for amusement came to the spot; and

party rambling-playing came this seeing

seeing (the frogs), took up stones and pelted them. An old

and took stones threw-at them Old

Frog came forth and thus admonished them, saying—

frog came-out and admonished saying all

“My young masters! I earnestly implore that you wont

young gentlemen beg not throw stones

“throw stones! this is no doubt amusement for

this is your (plural particle) play-idea

“you, but on the other hand, it involves our lives!”

but is our (plural particle) life

The proverb says, “not having such intention he sets off guns,

indeed! Common say not heart set-off

“and the gem and the common stone are all consumed

guns gem stone all burn further

“together!” it also says “when all things are destroyed,

say every-thing wounded-faded only

“it only excites his smile!”⁵ this is just so! presents a smile is indeed,

No. 21.

The Frog and the Ox.
Frog-mother. Water-cow.

A little Frog being at play in a field,
Frog-child was field playing-diverting

and seeing an Ox approach, said with admiration and surprise,

saw water-cow come admiring said

“what a large Ox is coming!” It's mother large cow come!!! the mother

loving to hold her head high, and wishing to be considered great herself,

loving high self large hearing admire

on hearing (her child's) admiration of the Ox, was not altogether well pleased:—

water-cow little not balance-idea

水塘有小蛤頑

跳適有小童一

隊遊玩至此見

而取石擲之老

蛤出而勸曰衆

小官懇勿擲石

此係汝等頑意

倒係我等性命

矣俗云無心放

砲玉石俱焚又

云萬物傷殘祇

供一笑是也

蛤與水牛

蛤仔在田玩耍

見水牛來羨曰

大牛來矣其也

好高自大聞羨

水牛頗不稱意

Shwuy-tang yew seaou kō wan-
Shuy-tōng y'au sew kūp wan-

teaou: shīh yew seaou-tung yīh
tēw: shīk y'au sew-tung yat

tuy, yēw-wan chē tszé; kēen,
tuy, y'au-oon chee tszé; keen,

urh tseu shīh, chīh che. Laou
e tsūy shék, chák che. Lou

kō chīh, urh keuen, yuē, “chung
kūp chul, e hūne, yuet, “chung

“seaou kwan! kǎn wūh chīh shīh!
“sew koon! hūn mūt chák shék!

“tsze hē joo-tāng wan-ē.
“tsze hēi yū-tāng wan-ee,

“taou hē wō tāng sing-ming
“lou hēi 'ngō-lāng sing-ming

“ē!” Sūh yun, “woo sin fang
“ee!” Tsuk wūn, “mou sum fong

“paou; yūh, shīh, keu fun!” yew
“paou; yuk, shék, kūy fun!” y'au

yun, “wan-wūh shang-tsan, chē
wūn, “man-mūt sheong-tsan, chee

“kung yīh seaou!”—shē yay.
“kung yat sēw!”—shee ya.

Kō moo, Shwuy-'nēw
Kūp-na, Shuy-'ng'au

Kō-tsze tsae tēen wan-shwa,
Kūp-tsei tsoy teen oon-sha,

kēen shwuy-nēw lae, sēen yuē,
keen shuy-'ng'au loy, seen yuet,

“tá 'nēw lae ē!” Ke moo,
“tai-'ng'au loy ee!” Ke na,

haou kaou tszé ta, wān sēen
hou kou tsze tai, mǎn seen

shwuy-'nēw, pō pūh ching-ē,
shuy-'ng'au, pō pūt ching-ee,

so she blew out her breath, in order to make herself

therefore blew-out her breath whereby make as large as the Ox; and enquired of her child

large like water-cow asked the

saying, "you talk about the large Ox: child said you spoke large water-

"how is he when compared with me?" the young one

cow compared-with me how? child

said, "there is a vast difference indeed!" so she further

said error-distant indeed further

blew out her breath, and again asked, saying,

blew-out her breath again asked said

"how is it now?" her child answered, "just as before!"

how-then? said as before not come-up to

"you can't at all come up to him!" upon which she blew

indeed with-that blew-out-it not

herself without ceasing, until finally her body burst, and

stop finally body broke died

she lost her life! The proverb saith, "foolishly to put yourself

life common say foolishly self noble

"in high places, is the path that leadeth unto Death;"

great like Dea h's road indeed

and it also says, "he who is full of his own conceit, deceives

further says self full self mistake

"himself!" and is it not so indeed? "The locust's arms

the not-so eh? locust branches

"(appear to himself) double hatchets: how can he be aware

double hatchets proportion-measure how know

"of his own proportions!" just so is this! is indeed.

No. 22.

The Eagle, Cat, and Sow.

Eagle Cat Sow together dwell.

On the summit of the ridge of the Mo-sing mountains was

Mō-sing ridge above had old

an old tree, the top of which was crowned with an Eagle's

tree the summit then made Eagle

乃鼓其氣以為

大似水牛問其

子曰汝說大水

牛比我如何仔

曰差得遠也又

鼓其氣再問曰

何如曰仍未及

也於是鼓之不

歇卒之身破殞

命俗云妄自尊

大取死之道也

又云自滿自悞

其不然乎螳支

雙斧分量奚知

是也

鷹猫猪同居

摩星嶺上有古

樹其頂則為鷹

nae koo ke kē, ē wei
nai koo ke hee, ee wei

ta szé shwuy-'nēw, wān ke
tai tszé shuy-'ng'au, mūn ke

tsze, yuē, "joo shwō tá shwuy-
tsze, yuet, "yū shuet tai shuy-

"'nēw, pē wō joo-ho?" Tsze
"ng'au, pee 'ngō yū-ho?" Tsei

yuē, "cha-tīh-yuen yay!" yew
yuet, "cha-tūk-yūne ya!" y'au

koo ke kē, tsae wān yuē,
koo ke hee, tsoy mūn yuet,

"ho-joo?"—yue, "jīng wē keih
"ho-yū?"—yuet, "yīng mee kīp

"yay!" yū-she koo-che pūh
"ya!" yū-she koo-che pūt

hēē, tsūh-che shin pō, yun
heet, tsūt-che shūn pō, wūn

ming! Sūh yun, "wang tsze tsune
mīng! Tsuk wān, "mong tsze tsune

"ta, tseu szé-che taou yay!"
"tai, tsūy sze-che tou ya!"

yew yun, "tsze mwan, tsze woo!"
y'au wūn, "tsze moon, tsze 'ng!"

ke pūh-jen hoo? "Lang chē
ke pūt-yeen oo? "Lóng chee

"shwang foo, fun-leang hē chē?"
"shōng foo, fun-leong hei chee?"

shē yay!
shee ya!

Ying, Maou, Choo, tung keu.
Ying, Maou, Chū, tung kēy.

Mō-sing-ling-shang yew koo
Mō-sing-ling-sheong y'au koo

shoo; ke tīng, tsīh wei Ying
shū; ke tīng, tsūk wei Ying

nest, a Wild Sow squatted at the bottom,
nest the root then Wild-Sow

while a Cat had taken up her quarters in
the

crooked-squatted Cat then dwell the

middle. One day (it so happened that) the
Eagle hatched

middle indeed! one day Eagle brought-forth

her young, when their "peep! peeping!"
cry suddenly

young peep! peep! 's sound

entered the Cat's ear; and in due succession
suddenly entered cat ear successively-and

the Wild Sow also littered her pigs, so
that the

Sow further produced young upon-

interchange of sounds (of the little ones)
from above and below,

which above below interchanged sounds alike

(reminded the Cat) that they might alike
become food for her. [cat

included might mouth (i. e. to eat)-'s-articles

Now the Cat's mouth had already watered
for a long time, and from thinking

then let fall slaver long time thinking

perpetually (on the subject), a plan was
devised. So she first went

extreme plan produced first spoke the

to the Eagle and said to her. "The Wild
"Sow (your neighbour) has

Eagle saying sow-mother not cherish

"very bad intentions! you must be on your
guard against her!"

good intention you must prevent her

The Eagle said in reply, "and how have
"you found that out?"

Eagle said how-what see obtain

The Cat replied, "every day do I see her
"digging

Cat said I see her all

"and scraping away at the roots of the
"tree! her object is

day scrape-dig tree-root wishes

"to throw down the tree, and subvert or
"destroy your

overturn the tree and subvert the

"nest, in order to get possession of your
"children!" The Eagle

nest thereby take your children Eagle

answered, "and is it indeed so? I must
"pay

said really as-is-eh? lay-down

"attention and watch her! truly these are
"no lies

heart spy her really not deceit-

"(you tell me)!" The Cat then in her
turn addressed the

false Cat further turned-round spoke the

巢其根則野惜

盤踞猫則居其

中焉一日鷹下

種子咿吱之声

頻入猫耳繼而

猪又下栽子於

是上下交鳴均

屬可口之物猫

則垂涎久之思

極計生先說其

鷹曰猪豈不懷

好意汝須妨之

鷹曰何以見得

猫曰吾見其終

日扒挖樹根欲

傾其樹而覆其

巢以取汝子鷹

曰果如是乎留

心窺之果非謬

妄猫又轉說其

chaou, kē kǎn tsīh Yāy-choo
chaou, kē kǎn tsūk Yay-chū

pwan-keu, Maou tsīh keu ke
poon-kūy, Maou tsūk kūy ke

chung yen! Yīh jīh, Ying hea
chung yeen! Yat yát, Yīng ha

chung-tsze: "ē, chē-" che shing,
chung-tsze: "ee, chee-" che shing,

pín jūh Maou urh! kē-urh
pūn yap Maou ee! kēi-ee

Choo yew hea tsae-tsze; yū-
Chū y'au ha tsay-tsze; yū-

she shang, hea, keaou-ming keun
she sheong, ha, kaou-ming kwūn

shūh ko kow-che-wūh. Macu
shuk ho h'au-che-mūt. Maou

tsīh chuy sēen kew-che: szé
tsūk shuy yeen k'au-che: szé

keih, kē sāng! sēen shwō ke
kík, kēi shang! seen shuet ke

yīng, yuē, "Choo-moo pūh hwae
ying, yue', "Chū-na pūt wai

"haou ē! joo seu fāng che!"
"hou ee! yū sūy fōng che!"

yīng yuē, "hō ē kēen-tīh?"
ying yuet, "hō-ee keen-tūk?"

Maou yuē, "woo kēen ke chung-
Maou yuet, "'ng keen ke chung-

"jīh pá-wá shoo-kǎn! yūh
"yat pá-wát shū-kūn! yuk

"king ke shoo, urh fūh ke
"king ke shū, e fook ke

"chaou, ē tseu joo tszé!" Yīng
"chaou, ee tsūy yū tszé!" Yīng

yuē, "kwō joo-she-hoo? lēw
yuet, "kwō yū-she-oo? l'au

"sin kwei che! kwō fē mēw-
"sum kwei che! kwō fee m'au-

"wang!" Maou yew chuen shwō ke
"māng!" Maou y'au chūne shuet ke

Wild sow saying. "The Eagle in her
heart harbours

sow-mother saying Eagle-heart cherishes

"no good! she is continually spying and
looking about her; [looking

not according-to-rule constantly spying-

"(expecting the time) when Your Ladyship
will go out to walk, and then

your-worship go-out-walk forthwith wishes

"(no doubt) she wishes to devour your
young! you really must

devour your—'s children must-necessarily

"keep a good watch; this is most impor-
tant!" The Sow at first

look-watch is important sow beginning

could not believe her, but seeing the Eagle
constantly

not believe and see Eagle frequently

prying and spying, she forthwith gave cre-
dit to it as fact;

spy-look accordingly believed was true

upon which both parties (remained at home)
to guard their young

upon-which each guarded young

and would not stir a single step out of doors:
thus causing

one step not walk thereby-leading-to

them from the hunger they suffered to fall
sick, until

suffer-hunger get-sick until not

they could not rise! the Cat then gained
both those

able rise the Cat then above

below and those above and took possession
of them, and then for the

below obtained and took them begin

first time they knew that they had fallen
into the snare

know hit (or fell-into) Cat's trick no-

of the Cat, but alas! such was their hunger
that they could not get up!

remedy! hunger not could rise Vulgar

The proverb says—Truth is not spoken
behind one's back,

saying good words not behind-back men

"and that which is spoken behind a man,
can be for no good!" and there

behind-back men no good-words further

is also the saying.—"When the kite and
the oyster struggle together, the

says kite oyster mutually-holding fisher-

"fisherman gains profit thereby!" it is so
indeed!

man obtains profit is indeed!

No. 23.

The Horse, the Stag, and the Man.

Horse thinks revenge Stag enmity:

猪曰鷹心懷

不軌每每窺探

足下出行即欲

啖汝之子必須

看守為要猪初

未信及見鷹常

窺視遂信為真

於是各守栽子

一步不行以致

忍饑得病迨不

能起其猫則上

下得而取之始

知中猫之計無

如饑不能興俗

云好話不背人

背人無好話又

云鵲蚌相持漁

人得利是也

馬思報鹿仇

choo-moo, yuē, "Ying-sin hwae
chū-na, yuet, "Ying-sum wai

"pūh kwei! mei-mei kwei-tan
"pūt kwei! mooy-mooy kwei-tam

"tsūh-hea chūh-hing, tseih yūh
"tsuk-ha chut-hāng, tsik yuk

"tan joo-che tszé! peih-seu
"lam yū-che tszé! peet-sūy

"kan-show wei yaou!" Choo chōo
"hoan-sh'au wei yēw!" Chū chō

wē sin, keih keen Ying chāng
mee sūn, kūp keen Ying sheong

kwei-shē, suy sin wei chin:—
kwei-shee, suy sūn wei chūn:—

yū-she kō show tsae-tsze,
yū-she kok sh'au tsōy-tsze,

yīh poo pūh hing, ē-chē
yat poo pūt hāng, ee-chee

jin-kē, tīh-ping; tae pūh
yūn-kee, tūk-pēng; toy pūt

nāng kē! ke Maou, tsīh shang
nāng hee! ke Maou, tsūk sheong

hea, tīh, urh tseu-che; chē
ha, tūk, e tsūy-che; chēē

chē chūng Maou-che kē! woo-
chee chūng Maou-che kei! mou-

joo! 'gō pūh nāng hing! Sūh
yū! 'ngō pūt nāng hing! Tsuk

yun, "haou-hwa pūh pei jin;
wūn, "hou-wa pūt pooy yūn;

"pei jin woo haou-hwa!" yew
"pooy yūn mou hou-wa!" y'au

yun, "keūb, pang, seang-chē, yū-
wūn, "wūtt, pōng, seong-chee, yū-

"jin tīh-lē!" shē yay!
"yūn tūk-lee!" shee ya!

Ma szé paou Lūh chow.
Ma szé pou Luk ch'au.

Upon Lingtae (spiritual terrace), a Horse and Stag used to roam

Ling-tae-upon Horse Stag together-

together. The Horse was continually receiving insults

roamed the Horse constantly received stag

from the Stag, and harboured resentment in his heart, but had

insult heaped-up revenge in heart not

no way to revenge his wrongs. So he be-thought himself, "I must

whereby recompense-return self-thought must-

"have man's assistance, and then I will be able to get rid

necessarily man strength then may snow *1. e. v. 6. 1. e.*

"of my hatred: and with that he besought a military man

hatred so begged a military-man

saying, I the Horse have received insult from the Stag

saying Horse received stag insult long

"for a long time! the hatred within my breast, is difficult to be appeased!

indeed! this hatred hard dissolve beg

"I beg that you oh! valiant Sir, will avenge me of my enemy,

strong-sir for me retaliate-enmity

"and I (the Horse) will surely recompense you during my whole life!

Horse ought all-lifetime to-the-end make-re-

The Warrior said, if you really wish to have your grievances

military-man said you desire to right

"righted, you must listen to what I say, and adopt

injustice must-of-necessity words hear scheme

"my plan; permit me to bestride and manage you, and then it

follow permit me bestride-manage so

"will no doubt do!" The Horse said. "if I can only obtain your

may Horse said obtain good-man mutually-

"assistance Sir, I shall not shrink from fire or water!" There

help water fire not avoid nothing

was in fact nothing that he did not promise. The soldier immediately,

not promise military-man accordingly

procured a saddle and stirrups, which he bound upon his body,

bought saddle-stirrups bound his body

and further put an iron circle or bit in his mouth. From this time he rode him and

his mouth from this rode and

lashed him, and the agreement to revenge his wrongs

flogged him avenge-enmity's agreement

靈臺上馬鹿同

遊其馬每受鹿

欺積怨於心無

以報復自思必

須人力方可雪

恨乃求一武夫

曰馬受鹿欺久

矣此恨難消求

壯士為我報仇

馬當終身以報

武夫曰汝欲伸

冤必須言聽計

從任我驅使乃

可馬曰得君相

幫水火不避無

不應承武夫遂

置鞍蹬繫其身

上又以鉄環卸

其口從此騎而

鞭之報仇之約

Ling-tae-shang Ma, Lü, tung
Ling toy-sheong Ma, Luk, tung

yew. Ke Ma mei show Lü
y'au. Ke Ma mooy sh'au Luk

kē, tseih yuen yü sin, woo
hee, tsik yüne yü sum, mou

ē paou-füh! tszé-szé, "peih-
ee pou-fook! tszé-szé, "peet-

"seu jin-leih, fang ko seu
"sü yün lik, fong ho sent

"hän;" nae kēw yih woo-foo.
"hün;" nai k'au yat mou-foo

yuē, "Ma show Lü kē kew
yuet, "Ma sh'au Luk hee k'au

"ē! tsze hän nán seaou! kew
"ee! tsze hün nán sēw! k'au

"chwang-szé wei wō paou chow,
"chóng-szé wei 'ngō pou-ch'au,

"Ma tang chung-shin ē paou!"
"Ma tóng chung-shün ee pou!"

Woo-foo yuē, "joo yü shün
Moufoo yuet, "yü yuk shün

"yuen, peih-seu yen ting, kē
"yüne, peet-sü yeen ting, kei

"tsung:—jín wō keu-shē, nae
"tsung:—yüm 'ngō k'üy-shei, nai

"kō!" Ma yuē "t'ih keun seang-
"hō!" Ma yuet, "t'ük kwün seang-

"pang, shwny hō p'üh pē!" woo
"pong, shuy fō p'üt pē!" mou

p'üh ying-ching. Woo-foo suy
p'üt ying-shing. Mou-foo suy

chē gan-täng kē ke shin-
chēe oun-täng hei ke shün-

shang, yew ē tēē-hwan hân
sheong, y'au ce teet-wan hân

ke kow; tsung tszé, kē urh
ke k'au; tsung tszé, k'ay e

pēen che! paou-chow-che yō
pēen che! pou-ch'au-che yok

was never brought forward at all! The
Horse repenting
never-not introduced Horse repenting
of his folly said, "formerly I was insulted
by the Stag and even that
said before received stag insult still
"was hard to bear: now I am bestrode by
"Man and am
not could bear now receive man

"his slave for ever! my repentance is alas!
ride all-lifetime slave-degrade repent

"unavailing! yes indeed! I ought not to
"have
not come-up-to alas! very indeed! man

"availed myself of the power of man!"
strength's not may borrow truly.

No. 22.

The Bear and the Bees.
Bees sting Bear.

During the reigns of Yu and Shun there
was perfect peace in the Empire.

Yu Shun the-time-of Heaven-below perfect-
and in spring-time the flowers and trees
displayed an exuberant foliage.

peace spring-time flowers-trees flourishing-
(Under these circumstances) a Bear went
to take a ramble outside the
abundant Bear roamed by country-

city. when most unexpectedly he got stung
by a

beyond suddenly received Bee sting one

Bee! as it gave him a deal of pain he could
not repress his
puncture aching-extremely rage not might

rage, so he went in quest of their hive
loose accordingly sought their nest-heap

and completely overturned and destroyed it.
Upon this the whole of the Bees
and subverted-overturned-it all Bees

sallied forth, and (forming as it were) a cir-
cle round him, stung him (most cruelly).
sallied-en-masse encircled and stung him

(With all his efforts) he could not brush
them off, so repenting

brush-away not change so repenting

he exclaimed, "I wished to satisfy my
"hate for the single sting I received,
said wished vent one sting's

"and on the contrary I have brought upon
"me the evil of ten

hatred contrary receive ten-thousand stings's

"thousand!" The Lun-yu (i. e. sayings
"of Confucius) says, "if you do not suffer
damage Lun-yu says little not

絕不提及馬悔

曰前受鹿欺尚

不能忍今受人

騎終身僕僕悔

無及矣甚矣人

力之不可藉也

蜂針入熊

虞舜間天下太

平春間花木茂

盛人熊遊於郊

外忽被蜂針一

口痛甚怒不可

解遂尋其巢壘

而傾覆之衆蜂

擁出圍而針之

掃除不迭乃悔

曰欲洩一針之

恨反受萬針之

害論語云小不

tseuě-pūh tē-keih! Ma hwuy
tseut-pūt lei-kūp! Ma fooy

yuě, "tsēen show Lūh kē, shang
yuet, "tseen sh'au Luk hee, sheong

"pūh nāng jīn; kīn show Jin
"pūt nāng yūn; kūm sh'au Yūn

"kē, chung-shin pūh-pūh; hwuy
"kāy, chung-shūn pook-pook; fooy

"woo keih ē! Shin ē! jīn
"mou kūp ee! Shūm ee! yūn

"leih che, pūh kō tseih yay!"
"lik-che, pūt hō tsik ya!"

Fung chīn Jīn-heung.
Fung chūm Yūn-hung.

Yū Shun kēen, tēen-hea tae-
Yū Shun kan, tēen-ha tai.

ping, chun-kēen hwa-mūh mow-
ping, chun-kan fa-muk m'au-

shing. Jīn heung yēw yū keaou-
shing. Yūn-hung y'au yū kaou-

wae, hwūh pē fung-chīn yīh
'ngoy, fūt pē fung-chūm yat

kow; tung-shin, nou pūh ko
h'au; tung-shūm, nou pūt hō

keae! suy tsīn ke chaou-luy,
kai! suy tsūm ke chaou-luy,

urh king-fūh-che! Chung fung
e king-fook-che! Chung fung

yūng chūh, twan urh chīn-che:
yūng-chut, tūn e chūm-che:

saou-choo pūh tēē, nae hwuy
sou chū pūt teet, nai fooy

yuě, "yūh sēē yīh chīn-che
yuet, "yuk seet yat chūm-che

"hān, fān show wan chīn-che
"hūn, fān sh'au man chūm-che

"hae!" Lun-yū yun, "seaou pūh
"hoy!" Lun-yū wūn, "sēw pūt

"a little with patience, you will thereby
"bring about a great disorder!" How
patient then disorder great plan. The

perfectly true this is!
truthful-ness indeed!

No. 25.

The Gardener, the Huntsman and Hare.
Hunts-man expels Hare.

At the bottom of the Go me mountain was
an ancient
Go-me-hill-below had old

garden, within which lived a Gardener, who
planted and
garden inside had flower-artificer planted-

reared all kinds of trees and shrubs, and who
prepared and looked after all kinds of [ers-
reared trees-shrubs prepared-arranged flow-
flowers and herbage. Every thing was most
properly arranged, but, lie upon it!
grass very classed-as made-proper only

was a Hare, which was continually coming
and treading
hate! wild-hare constantly coming tread-

down the tender plants, and there seemed
to be no way of preventing
trample tender pistils no remedy restrain-

him! accordingly he (the Gardener) invited
a Huntsman to come to

stop accordingly request Hunts-man come

his garden, to drive out the Hare. The
Huntsman

garden drive-out the Hare Hunts-

proudly put on his armour and mounted
his

man proudly put-on armour mounted

steed, he slung his bow and stuck arrows
(in his quiver,) and brought
horse suspended bow inserted arrows next

in his train a pack of hunting-dogs; and
thus with a most majestic air
brought hunting-dogs a pack majestic-

entered the garden. The hounds in a pack
went searching and rooting every where,
air entered garden pack-dogs crowding-
they ran about helter skelter with unbridled
license, so that [pidly
hurrying searched-caught great license ra-
all which before were flowers and shrubs,
were now

propelled what had flowers-shrubs made
trodden into a perfect waste! The Gar-
dener

's trodden-trampled a void artificer

忍則亂大謀其

信然矣

獵戶逐兔

峨嵋山下有故

園中有花匠種

植樹木調理花

草甚屬整齊惟

恨野兔常來踐

踏嫩蕊無法禁

止遂請獵戶到

園驅逐其兔獵

者昂然披掛上

馬懸弓挿箭隨

帶獵犬一隊威

風入園羣犬紛

紛搜捕大肆奔

逐所有花木為

之踐踏一空匠

"jin, tsih lwan ta mow!" ke
"yün, tsük lunc tai m'au!" ke

sin-jen ē!
sün-yeen ee!

Lëë-hoo chüh Too.
Leep-oo chók Tou.

'Gō-mē-shan-hea yew koo
'Ngō-mei-shan-ha y'au koo

yuen; chung yew hwa-tseang chūng-
yūne; chung y'au fa-tseong chūng-

chih shoo-müh, teaou-lē hwa-
chik shū-muk, tēw-lee fa-

tsau: shín shüh ching-tsē! wei
tsou: shūm shuk ching-tsei! wei

hän yāy-too. chang lae tsēen-
hün yay-tou, sheong loy tseen-

tā nūn-ju, woo-fā kīn-
tap nūne-guy, mou-fat kūm-

chē! suy tsing Lëë-hoo taou
chee! suy tsing Leep-oo tou

yuen, keu-chüh ke Too. Lëë-
yūne, kūy-chōk ke Tou. Leep-

chay 'gang-jen pē kwa sháng
chay 'ngōng-yeen pee kwa sheong

ma, heuen kung chā tsēen, suy
ma, yūne kung cháp tseen, suy

tae lëë-keuen yih tuy, wei-
tai leep-hūne yat tuy, wei-

fung jūh yuen; keun keuen fūn-
fung yáp yūne; kwūn-hūne fūn-

fūn sow-poo, tā-szé pūn
fūn s'au-poo, tai-szé pūn

chō, sō yew hwa-müh, wei-
chók, shō y'au fa-muk, wei-

che tsēen-tā yih kung! Tseang
che tseen-táp yat hūng! Tseong

repenting said, "the damage which the
"Hare did me during

repenting said Hare's do hurt

"the whole year, was not so great as what
"the Huntsman has done me

one year not as Hunt-er

"in the course of a moment! but alas! my
"repentance is of no avail!"

one instant repent not come-up alas!

The proverb says, "Wishing to avoid a
"wasp's sting, he on the other hand

Common say because avoided wasp sting

"got bit by a Tiger!" it is so indeed!
contrary received tiger bite is indeed.

No. 26.

The Belly and Members.

Four-Members rebel.

One day the Four Members bound them-
selves together by oath, [(by oath)

One day Four-Members together-contracted

saying, "We the Four Members do daily
"suffer a deal

saying we pr. p. Four Members day-

"of misery! As for the eatables which we
"obtain,

by-day trouble-misery that-which obtain-'s

"these entire'y revert to the Belly, and for
"as much, difficult it is

eatables entirely return belly anger

"to pacify our indignation! Moreover
"the Belly

very difficult even more-over Bel-

"has not got the slightest duty to perform!
"he utterly

ly also-not have business alone

"depends upon our exertions! after this
"then

waits our pr. p.'s strength this-

"we hereby swear that we shall not exert
"ourselves

after we swear not for

"in his behalf, and then we shall see how
"(he will get on without

him put forth strength see him as-

"us)!" Upon that the legs crossed them-
selves, while the hands clasped

how, there-upon foot laid-down hands

each other, and thus they quietly passed some
ten days or so, until they gradually [ally

gathered-up inactive-ly passed decade gradu-

found themselves weak and emaciated, so
much so

adverted emaciated-weak very proceed-to not

悔曰兔之爲害

一年不若獵者

一刻悔無及矣

俗云因避蜂針

反被虎咬是也

四肢反叛

一日四肢會盟

曰吾等四肢日

逐辛苦所得之

食盡歸肚腹氣

甚難平而且肚

腹並非有事專

待我輩之力此

後我等誓不爲

他出力看他如

何於是足蹠手

歛寂然經旬漸

覺羸弱甚至不

hwuy yuě, "Too-che wei hae
fooy yuet, "Tou-che wei hoy

"yih nēen, pūh jō Lēē-chay
"yat nēen, pūt yok Leep-chay

"yih kīh! hwuy woo keih ē!"
"yat hāk! fooy mou kūp ee!"

Sūh yun, "Yin pē Fung chin,
Tsuk wūn, "Yūn pee Fung chin,

"fan pē Hoo yaou!" shē yay!
"fan pee Foo 'ngaou!" shee ya!

Szé-chē fan-pwan.
Szé-chee fan-poon.

Yih jīh Szé-chē hwuy-ming,
Yat yat Szé-chee ooy-māng,

yuě, "Woo-tāng Szé-chē, jīh-
yuet, "'Ng-lāng Szé-chee, yat-

"chūh sin-koo! sō tīh-che
"chok sūn-foo! shō-tūk che

"chīh, tsin kwei Too-fūh; kē
"shik, tsūn kwei Tou-fook; hee

"shin nan ping! urh-tseay, Too-
"shūm nān pīng! ee-chūy, Tou-

"fūh ping-fē yew szé; chuen
"fook ping-fee y'au szé; chūne

"tae wō-peī-che leih! tsze-
"toy 'ngō-pooy-che lik! tsze-

"how, wō-tāng shē pūh wei
"h'au, 'ngō-lāng shei pūt wei

"ta chūh-leih, kan ta joo-
"ta chut-lik, hoan ta yū-

"hō!" Yū-she tsūh keaou, show
"hō!" Yū-she tsuk hēw, sh'au

lēen, tseih-jen king seun, tsēen
leem, tsik-yeen king tsun, tseem

keō keu-jō; shīn chē pūh
kok kūy-yōk; shūm chee pūt

that they could not get up or move! little
did they know,
able rise-stir and-indeed not know

that in order to turn the services of the Four
Members to useful account,
Four-members 's there-fore circulate-

were it not that the Belly ruled and presided
over the whole,
use p. d. p. if-not heart-bowels govern

they could not stir a step! The Belly had
not as yet
them not move indeed Heart-bowels

received the slightest hurt, while the Hands
and Feet
not-yet wounded and hands feet before

were long already dead! This then applies
to the men of this
already dead! as world-men

world:—to those who will not give obedience
to the magistrates.
not submit man-darins p. d. p. this

The (old) books say, "Were there no wise
"men, there would not be wherewithal
also Book says not superior-man

"to rule the ignorant men: and were there
"no ignorant men, it would be
not govern rude-man not rude-

"impossible to support the wise men!"
this then is just
man not support superior-man then

the same saying also. And it is further said
"when members
this 's saying also further says

"of the same family quarrel among them-
"selves, is it not indeed [not
calamity rises inner-walls(i. e. relatives) how

"to be lamented!"
lamented indeed! ?

No. 27.

The Fox and Raven.
Crow Fox.

The Raven by nature is not a singing bird.
One day

Crow originally not skilled to-sing one

while holding some sweet morsel or other
in her bill, she had
day mouth held eat-able securely

snugly perched herself on the top of a tree,
when just in the nick of
perched tree-upon apropos had hungry

time there was a hungry Fox, who seeing
her, wished to get possession
Fox see her desired snatch the

能起動而不知

四肢之所以運

用者非心腹主

之不行也心腹

未傷而手足先

已死矣如世人

不服官府者此

也書云無君子

莫治野人無野

人莫養君子即

此之謂也又云

禍起蕭牆豈不

惜哉

nǎng kē-tung! urh pūh chē,
nǎng hee-tung! ee pūt chee,

szé-chē-che sō ē yun-
szé-chee-che shō ee wūn

yung-chay, fē Sin-fūh choo
yung-chay, fee Sum-fook chū

che, pūh hing yay! Sin-fūh
che, pūt hǎng ya! Sum-fook

wē shang. urh show, tsūh, sēn.
mee sheong, e sh'au, tsuk, seen

ē szé ē! Joo shē-jīn
ee szé ee! Yū shēi-yūn

pūh fūh kwan-foo-chay, tszé
pūt fook koon-foo-chay, tszé

yay! Shoo yun, "woo keun-tsze,
ya! Shū wān, "mou kwūn-tsze,

"mō chē yāy-jīn; woo yāy-
"mok chee yāy-yūn; mou yāy-

"jīn, mō yang keun-tsze;" tseih
"yūn, mok yaong kwūn-tsze;" tsik

tszé che wei yay. Yēw yun,
tszé che wei ya. Y'au wān,

"hō kē seaou-tseang, kē pūh
"wō hee sēw-tseong, hee pūt

"seih tsae!"

"sik tsoy!"

Ya, Hoo.
Ah, Oo.

鴉狐

鴉本不善鳴一

日口啣食物穩

棲樹上適有餓

狐見之欲奪其

Ya pūn pūh shen ming. Yīh
Ah poon pūt sheen ming. Yat

jīh, kōw hān chīh-wūh, wān
y'at, h'au hām shik-mūt, wūn

tsē shoo-shang; shīh yew 'gō
tsēi shū-sheong; shik y'au 'ngō

Hoo kēen che, yūh tō ke
Oo keen che, yuk tūte ke

of her fool but had no way of putting his intentions in execution; so he
eatable not whereby make plan so

bethought himself of a trick and said, "I
 "have heard that your honour warbles
produced a scheme saying hear Prior-

"most enchantingly 'The nymph in ra-
 "diant robes and feathered
born have radiant clothes feather garments

"'garh.' and I have come with no other
 "intention than just to hear that goddess-
's wonderful purposely come one listen

"song, thereby to recreate my untaught
 "ear!
genii ballad whereby tranquilize vulgar ear

"Pray do not on any account refuse me!"
 The Raven believed
happily do'nt see-decline crow believed

that is was indeed so, and could not contain
 herself for joy,
was so joy not self-overcome

so she accordingly commenced to sing and
 opened wide her bill; upon which
accordingly began sound opened mouth the

her sweet morsel fell to the ground!
eat-able already escaped-fell!

The Fox picked it up, and thus addressed
 her,
Fox then picked-up it addressing crow

"after this, should any one laud and com-
 "mend your Honor
said afterwards have praise Prior-

"as a good singer, do not upon any account
 "believe him;
born sing p. d. p. urgently do'nt believe

"depend upon it he must have private rea-
 "sons for doing so!" The proverb
them must have reason indeed vulgar

says, "we must be on our guard against
 "flattery, lest that it be held out to us
saying sweet words must guard are

'as a bait!' this is just so!
bait this then

No. 28.

The Tailor and Mountebank. [play-plans.]
Tailor (lit, cut out and sew) Juggler (lit.

(Once upon a time) a Tailor with a Mounte-
 bank were discussing
Tailor mechanic with M. unte-

the affairs of this (ever-varying) world. [ness
 bank person compared-discussed world-busi-

食無以爲法乃

生一計曰聞先

生有霓裳羽衣

之妙特來一聆

仙曲以清俗耳

幸勿見却鴉信

爲然喜不自勝

遂開聲張只其

食物已脫落矣

狐則拾之謂鴉

曰將來有羨先

生唱者切勿信

之必有故也俗

云甜言須妨是

餌此也

裁縫戲法

裁縫匠與變戲

法者評論世事

chih, woo ē wei fā! nae
 shik, mon ee wei fat! nai

säng yih kē, yuē, "wän seën-
 shang yat kei, yuet, "mün seen-

"säng yew 'nē-chang yü-ē'-
 "shang y'au 'ngei-sheong yü-ce'-

"che meaou! tih lae yih ling
 "che mēw! tük loy yat ling

"sēen keuh, ē tsing süh urh!
 "seēn hōk, ee tsing tsuk ēē!

"hīng wüh kēen-keō!" Ya sin
 "lāng mūt keen-kéok!" Ah sūn

wei jen, hē pūh tsze-shing!
 wei yeen, hee pūt tsze-shing!

suy kae shing, chang kow; ke
 suy hoy shēng, chēong h'au; le

chih-wüh ē tō-lō ē!
 shik-mūt ee tūte-lok ee!

Hoo tsih shih che, wei Ya
 Oo tsük shūp che, wei Ah

yuē, "tseang-lae yew seën seën-
 yuet, "tseong-loy y'au seën seen-

"säng chang-chay, tsēē wüh sin
 "shang cheong-chay, tseet mūt sūn

"che! peih yew koo yay!" Sūh
 "che! peet y'au koo ya!" Tsuk

yun, "tēen yen, seu fāng she
 nūn, "teem yeen, süy fōng she

"urh;" tsze yay!
 "'nee;" tsze ya!

Tsae-fung, Hē-fā.
 Tsoy-fung, Hee-fat.

Tsae-fung-tseang yü Pēen-hē-
 Tsoy-fung-tseong yū Peen-hee-

fā-chay ping lun shē-sze.
 fat-chay ping-lun shei-sze.

"alas for me!" said the Tailor, "I only
"know how to cut-out and
mechanic said I only understand cut-out

"sew, and am good for nothing else! dif-
"ficult will it be therefore for me
sew other not that-which excel difficult

"to take care of myself! how can I be com-
"pared with you Sir, who possess many
by which self-defend how as foot-below (i. e.

"talents and can put your hand to any-
"thing! surely you have no occasion
you sir) many talents many trades certainly-

"for anxiety!" Said the Mountebank to
him
really not guard Juggler said

"Do not (my friend) be under any alarm!
"I must surely show you some
you do'nt grieve I ought communicate

"plan of getting along!" So he took one
or two easy (tricks,)
you plans accordingly took one

and taught them to him.
two easy-learn-ones taught him

Most unexpectedly a year of dearth and
famine ensued,
suddenly met year-season famine-barren

and the people of the land being poor and
wretched, for ten successive
men-people distress-misery the Jug-

days the Mountebank could turn his talent
to no account;
gler-man pass-decade not proceed-

on the other hand, the Tailor being a per-
son of whom the world
market but Tailor-mechanic finally

under all circumstances stood in need, could
still manage to
being age that-which must-necessary still

get a bellyful: and it so happened that the
(clever) Mountebank was
could paste-fill-mouth with-that Jug-

compelled, contrary to his expectations, to
beg assistance from the Tailor (whom
gler-person contrary begged from mechanic

he before despised!) The proverb says-
"Better know one Trade well, than
man vulgar saying hundred trades not

"have a smattering of a hundred!" It is
indeed so!
as one trade well-skilled is indeed

No. 29.

The Dyer and Fuller.

Wash Dye cloth each profession.

匠曰我只會裁

縫別無所長難

以自護何如足

下多才多藝定

自不妨戲者曰

汝勿憂吾當授

汝方法遂將一

二易學者教之

忽遇年歲饑荒

人民困苦其戲

法者經自不發

市而裁縫匠究

係世所必需尚

能糊口於是戲

法者反求于匠

人俗云百藝無

如一藝精是也

洗染布各業

Tseang yuě, "wō chih hwuy tsae-
Tseong yuet, "ngō chik ooy tsoy-

"fung! pēē woo so chang, nan
"fung! peet mou sho cheong, nan

"ē tszé-hoo! hō joo tsuh-
"ce tsze-oo! hō yū tsuk-

"hea, tō tsae. tō ē! ting-
"ha, tō tsoy, tō 'ngei! ling-

"tsze pūh fāng!" Hē-chay yuě.
"tsze pūt fōng!" Hē-chay yuet,

"joo wūh yēw! woo tāng show
"yū mūt y'au! 'ng tōng sh'au

"joo fang-fā!" suy tseang yih,
"yū fong-fat!" suy tseong yat,

urh, ē-heō-chay keaou che.
ee, ēē-hoak-chay kaou che.

Hwūh! yū nēen-suy kē-hwang!
Fūt! yū neen-suy kee-fōng!

jin-min kwān-koo, ke Hē-
yūn-mūn kwūn-foo, ke Hē-

fā-chay, king-seun pūh fā-
fat-chay, king-tsun pūt fat-

shē! urh Tsae-fung-tseang kēw
shee! e Tsoy-fung-tseong k'au

he shē so peih-seu, shang
hei shēi sho peet-sūy, shéong

nāng hoo-kow: yū-she Hē-
nāng oo-h'au: yū-she Hē-

fā-chay fān kēw yū Tseang-
fat-chay fān k'au yū Tseong-

jin! Sūh yun, "pīh ē. woo
yūn! Tsuk wūn, "pāk 'ngei, mou

"joo yih ē tsing," shē yay!
"yū yat 'ngei tsing," shee ya!

Sē, Jen poo, kō nēē.
Sei, Yeem poo, kōk yeep.

(The professions of) bleaching and dyeing
are not carried on

Wash cloth with dye clothes each

on the same principle. One day a Fuller
not same road (or principle) one day Wash-

and Dyer were holding a consultation to-
gether, when (the latter)
er with Dy-er con-sulted

thus remarked, "Why should not you and
"I carry on our business
saying how not you I together

"in company? would not this still further
"increase our friendship and
business how not still-more be near-

"intimacy!" The Fuller replied, "as
"you and I do not conduct our
secret Wash-er said you I

"business on the same principle, we can
"never mutually agree upon the
not same road not mutually make

"same plan; for after I had in the course
"of my profession washed my cloth
scheme in-its-nature I wash cloth-'s-

"snowy white without a flaw, and unsul-
"lied by
after snow white no flaw one

"a single speck; behold! were it (i. e.
"my cloth) only
dust not sully how know one

"to pass thro' your hands, there would not
"be a
pass-thro' your hands finally not one

"particle of it's original color remaining!
"the hatred in which
hair original color! I already

"I hold (your profession) has already en-
"tered my very bones and marrow;
hatred entered bones-marrow still wish

"and can you still wish us to carry on bu-
"siness together pray?" Mencius says,
together business eh? Mäng-tsze says

"The man who makes arrows, is only
"alarmed lest they may not wound
arrow-man only fears not wound

"men; while he who makes armour, alone
"feels afraid lest men may be
man armour-man only fears wound

"wounded:"—and what is there in this
to cause surprise?
man and what strange eh?

No. 30.

The Iron pot and the Earthen pot.
Earthen Iron pots together journey.

洗布與染衣各

不同道一日洗

者與染者商議

曰何不你我同

事豈不更為親

密洗者曰你我

不同道不相為

謀原我洗布之

後雪白無瑕一

塵不染豈知一

經汝手竟無一

毫原色矣吾已

恨入骨髓尚欲

同事乎孟子云

矢人惟恐不傷

人函人惟恐傷

人又何怪乎

瓦鉄缸同行

Sē poo, yü Jen ē, kō

Sei poo, yü Yeem ee, kok

pūh tung taou. Yih jih Sē-
pūt tung tou. Yat yat Sei-

chay yü Jen-chay shang-ē,
chay yü Yeem-chay sheong-ee,

yuē, "hō pūh nē, wō, tūng
yuet, "hō pūt nē, 'ngō, tūng

"szé? kē pūh käng wei tsin-
"szé? hee pūt käng wei tsün-

"meih!" Sē-chay yuē, "nē, wō,
"mūt!" Sei-chay yuet, "nē, 'ngō,

"pūh tung taou, pūh seang wei
"pūt tung tou, pūt seong wei

"mow:—yuen, wō sē-poo-che-
"m'au:—yūne, ngō sei-poo-che-

"how, 'seuē pīh woo hea, yih
"h'au, 'seut pak mou hā, yat

"chín pūh jen'; kē chē yih
"chūn pūt yeem'; hēe chēe yat

"king joo show, king woo yih
"king yū sh'au, king mou yat

"haou yuen sīh ē! Woo ē
"hou yūne shik ee! 'Ng ee

"hān jūh küh-suy, sháng yūh
"hūn yap kwūt-suy, shéong yuk

"tung szé hoo?" Mäng-tsze yun,
"tung szé oo?" Mang-tsze wūn,

"shē-jīn wei kung pūh shang
"chee-yūn wei hung pūt sheong

"jīn; hān-jīn wei kung shang
"yūn; hām-yūn wei hung sheong

"jīn;" yēw hō kwae hoo?
"yūn;" y'au hō kwai oo!

Wá, Tēē käng, tung hing.
'Ngá, Tect kōng, tung häng.

A long time ago, when the Great Emperor Yu was draining off the

Of-old Ta Yu drained-off water Sze

waters, & the rivers Sze & Hwae were boiling and bubbling (like two cataracts); [abrupt-
Hwae bubbling-up-billows received water

(it so happened) that a couple of pots, one of Earth and the other of Iron were suddenly
go-away Earthen Iron two jars drifting

swept away, and they drifted with the current, quite unable to control their headlong course!
current no master (or not govern) the Iron jar

The Iron pot addressing the Earthen pot said, "I observe

addressing Earthen-jar said I see

"that your frame of body is by no means
"strong! why then

your body not firm how not

"not travel together with me side by side?
with me one-at-same time together-walk

"the one being thus supported by the other,
"we should most probably avoid
that this mutually-relying very-likely

"the risque of damage!" The Earthen pot declined his proposal saying,
not lose Earthen-pot excused saying

"altho' Your Honor has no doubt the
"kindest intentions in the world, [tention
foot-below (i. e. You Sir) al-though good in-

"yet hard and soft cannot well unite to-
"gether:—

only hard soft not may together

"I very much fear that a rush of the
"foaming torrent would cause us
rise fear fierce stream one come

"to resemble too closely the egg that
"knocked herself against a stone,
finally as by-means-of egg knock stone

"when my (frail) body could not but be
"broken!"

my body must-ought broken indeed!

The proverb says, "it is difficult for hard
"and soft (to fight) shoulder

Common say soft hard difficult to

"to shoulder; and strong and weak ought
"not to engage together

at-once shoulder strong weak not may

"in the same affair:—this then is just
the moral of

together business just this 's say

the Fable.

also.

No. 31.

The Fox and the Goat.

Fox with Goat.

昔大禹治水泗

淮騰湧被水衝

出瓦鉄二缸飄

流無主其鉄缸

謂瓦缸曰吾視

汝體不牢何不

與我一並同行

彼此相依庶幾

勿失瓦缸辭曰

足下雖然好意

但剛柔不可並

立恐猛流一來

竟如以卵擊石

我身必當破矣

俗云軟硬難以

並肩強弱不可

同事即此之謂

也

狐與山羊

Seih, Ta-Yü chē shwuy, Sze,

Sik, Tai-Yü chee shuy, Sze,

Hwae, täng-yung; pē shwuy chūng-
Wai, täng yung; pee shuy chūng-

chüh, Wa, Tēē, urh käng; peau
chut, 'Nga, Teel, ee kōng; pēw

lëw, woo choo! Ke Tēē-käng
'Pau, mou chū! Ke Teel-kōng

wei Wa-käng, yuē, "woo shē
wei Nga-kōng, yuet, "'ng shec

"joo tē pūh laou:—hō pūh
"yū tei pūt lou:—hō pūt

"yū wō, yīh-ping tung-hing?
"yū 'ngō, yat-ping tung-häng?

"pē, tszé, seang-ē, shoo-kē
"pee, tszé, seong-ee, shū-lee

"wūh shīh!" Wa-käng tszé, yuē,
"mūt shāt!" Nga-kōng tszé, yuet,

"tsūh-hea suy-jen haou ē;
"tsuk-ha suy-yeen hou ee;

"tan, käng, jow, pūh kō ping
"tan, kōng, y'au, pūt hō ping

"lēih:—kung mǎng lëw yīh lae,
"lap:—hung mǎng 'Pau yat loy,

"king, joo ē lwan, keih shīh;
"king, yū ee lūne, kik shék;

"wō shin peih-tang pō ē!"
"ngō shūn peet-long pō ee!"

Sūh yun, "juen, gǎng, nán ē
Tsuk wūn, "yūne, gǎng, nán ee

"ping-kēen:—kéang, jō, pūh kō
"ping-keen:—kéong, yòk, pūt hō

"tung szé"; tsēih tszé-che wei
"lung szé"; tsák tszé-che wei

yay!
ya!

Hoo, yū Shan-yang.
Oo, yū Shan-yaong.

A Fox passing an old well under a hill,
Fox passing hill-side old well

saw that the water was beautifully clear,
 and being thirsty,
seeing the water very pure thirsty

wished to drink of it; so he forthwith gave
 a spring, and
wished drink it so leaped-body

descended into the well. After that he had
 finished drinking, he found
dropped-down well drinking finished not could

that he could not ascend again! Just as
 he was in a sad flutter,
go-up just was hurry-confusion suddenly

most unexpectedly a Goat passed by, upon
 which the Fox called out
had Goat pass-by Fox

loudly, and said in a tone of admiration,
 "truly this is
accordingly great sound admiring said truly

"most excellent water! sweet it is and cool
 "besides!
good water sweet and-besides cool

"for any sake let your Honor make haste
 "and give it a trial!"
you-sir quickly come one prove

The Goat also gave a leap and entered the
 well.
Goat further incited-leaped entered well

After he had quaffed, he found in like man-
 ner that he could not ascend
drink after also not could go-up

again, upon which the Fox said "your
 "Honor has got two horns,
Fox said you-sir have two

"it is therefore very easy to pull you up
 "by them;
horns easy by pull-to-pull-up please

"please then to lean against the side of the
 "well, so as to form a sort
recline by well-side by-means-of body

"of ladder by means of your paws and
 "body; allow me
hands make ladder cause me before

"to ascend first, when afterwards (you
 "know) I can draw you up
ascend afterwards pull-up you may

"(so conveniently!)" The Goat believed
 him, and complied with his request.
indeed Goat believed and acceded-to him.

The Fox then having ascended first, the
 Goat said to him,
Fox then before ascended Goat said

"come quickly (if you please) and pull me
 "me up!" The Fox replied
fast come pull-up me Fox said

狐過山邊古井

見其水甚清渴

欲飲之遂聳身

落井飲畢不能

上正在忙亂忽

有山羊經過狐

遂大聲羨曰真

好水甘而且涼

足下快來一試

羊又聳跳入井

飲後亦不能上

狐曰足下有兩

角易于扳援請

伏于井傍以身

手作梯使吾先

上然後援汝可

也羊信而從之

狐則先上羊曰

快來援我狐曰

Hoo kwō shan-pēn koo tsing,
 Oo kwō shan-peen koo tseng,

kēen ke shwuy shín tsing, kō
 keen ke shuy shūm tsing, hoat

yuh yín che; suy, sūng-shín,
 yuk yūm che; suy, sūng-shūn,

lō tsing. Yín pēih, pūh nāng
 lok tseng. Yūm pūt, pūt nāng

shāng. Ching tsae mǎng-lwan, hwūh
 sheong. Ching tsay mǎng-lūne, fūtt

yew Shan-yang king-kwō; Hoo
 y'au Shan-yaong king-kwo; Oo

suy tá shing, sēen yuē, "Chín
 suy tai shing, seen yuet, "Chūn

"haou shwuy! kán, urh-tseay leang!
 "hou shuy! kám, ee-chāy leong!

"Tsūh-hea kwae lae yīh shē!"
 "Tsuk-ha fai loy yat shee!"

Yang yew sūng-teaou jūh tsing.
 Yaong y'au sūng-tēw yap tseng.

Yín how, yīh pūh nāng shang;
 Yūm h'au, yīk pūt nāng sheong;

Hoo yuē, "Tsūh-hea yew leang
 Oo yuet, "Tsuk-ha y'au leong

"keō, ē yū pan-hwan; tsing
 "kók, ee yū pan-woon; tsing

"fūh yū tsing-pang, ē shín
 "fook yū tseng-pong, ee shūn

"show tsō tē; szé woo sēen
 "sh'au tsok tei; szé 'ng seen

"shang, jen-how hwán joo kō
 "sheong, yeen-h'au woon yū hō

"yay!" Yang sín, urh tsung che.
 "ya!" Yaong sín, e tsung che.

Hoo tsīh sēen shang; Yang yuē,
 Oo tsūk seen sheong; Yaong yuet,

"kwae lae hwán wō!" Hoo yuē,
 "fai loy woon 'ngō!" Oo yuet,

"with a beard so long as your's, how happens it that your com-
your's beard very long why

"mon-sense is so very scanty! If you
"only had
the wisdom's short!! if

"half as much mother-wit about you as you
"have of beard,
possessed wisdom as beard one half

"what difficulty would you have in finding
"your way
's long what difficulty go-out this

"out of this well pray? since then you
"have no plan for
well eh? Since not go-out well

"getting out of the well, you ought not
"upon any account rashly to have
's plan not ought rash-ly

"gone into the well; so good-bye to you!
"good-bye!"
enter well good-bye! fare-well!

By this we may see the truth of the remark
that "a man's knowledge
may see pass-thro' one business lengthen

"is very much sharpened by (dear-bought)
"experience." The proverb says,
one knowledge is indeed common saying

"Before entering any place, think first how
"you may get out of it again:"
not calculate enter before calculate go-out

and it further says, "before you buy a
"thing, consider previously if you
further say not calculate buy first

"will be able to sell it again;" and is not
"this exactly the case?"
calculate sell not the so eh?

No. 31.

The Dog in the Manger.

Cow Dog together-herd.

Beyond Ta hwang shan (i. e. the hill of
great dearth) a Dog was

Ta-hwang mountain beyond Dog sale

sitting among a heap of green grass, and
seeing an Ox approach

green grass midst saw Cow come

who seemed inclined to eat of the grass, he
(the Dog)

wished gnaw the grass the Dog

guarded it and barked at the Ox, and fur-
ther assumed an air

guarded and barked-at him very had

as if he intended to bite him. The Ox
desire bite-him appearance the Cow

汝之鬚甚長何

其智之短也若

得智如鬚一半

之長何難出此

井乎既無出井

之法不應遽自

入井請罷請罷

可見經一事長

一智是也俗云

未算入先算出

又云未算買先

算賣不其然乎

"joo-che seu shín chang, hō
"yū-che soo shúm cheong, hō

"ke chē-che twan yay! jō
"ke chee-che tūne ya! yok

"tīh chē, joo seu, yīh pwan-
"tūk chee, yū soo, yat poon-

"che chang, hō nan chūh tsze
"che cheong, hō nan chut tsze

"tsing hoo? kē woo chūh tsing-
"tséng oo? kē mou chut tséng-

"che fā, pūh ying keu-tsze
"che fat, pūt ying kūy-tsze

"jūh tsing! tsing pa! tsing pa!"
"yap tséng! tsing pa! tsing pa!"

Kō keen, "king yīh szé, cháng
Ho keen, "king yat szé, chéong

"yīh chē," shē yay. Sūh yun,
"yat chee," shee ya. Tsuk wūn,

"wē swan jūh, sēen swan chūh;"
"mee sūne yap, seen sūne chut;"

yew yun, "wē swan mae, sēen
y'au wūn, "mee sūne mai, seen

"swan mae:"—pūh ke jen hoo?
"sūne mae:"—pūt ke yeen oo?

牛狗同羣

'Nēw, Kow, tung-keun.
'nGau, K'au, tung-kwūn.

大荒山外狗坐

青草中見牛來

欲齧其草其狗

守而吠之至有

欲咬之狀其牛

Ta-hwang-shan wae, Ków tsō
Tai-fóng-shan 'ngoy, K'au tsó

tsing tsaou chung; keen 'Nēw lae,
tsing tsou chung; keen 'nG'au loy,

yūh yaou ke tsaou, ke Kow
yuk 'ngát ke tsou, ke K'au

show, urh fē-che, chē yew
sh'au, e fēi-che, chee y'au

yūh yaou-che chwang, Ke 'Nēw
yuk 'ngaou-che chōng, Ke 'nG'au

(seeing this) said with a sigh, "you do not
wish to eat the grass
sighing said you not wish eat

"yourself; why not then permit me to eat
it?
this grass how not allow me

"supposing that by chance we were to fall
in with
eat it if meet both necessary-

"some food or other that we both required
to eat, how much less under
must eat—'s—thing how willing

"these circumstances would you be willing
to yield me any share at all!" Just like
allow then? as world—'s guard-

the misers of this world who guard their
hoard! it is of no utility to themselves,
wealth-slave not profit with self

and of no advantage to other people! such
men ought to be looked upon
no advantage to (other) man very may

with utter contempt!
despise indeed.

32.

The one-eyed Stag.
One-eyed Stag loses plan.

Once on a time in Ling-yew (i. e. the gar-
den or park of the genii) was a one-eyed
Ling-yew midst had one-eyed Stag

Stag, which made it's escape and went to
live in the desert beyond.

fled-out-to barren-outskirts pass-life

But alas! being (as we have said) blind of
one eye,
only hate! self-blind one eye

he could not guard against danger from all
quarters at the same time;
not can left right prevent-take-care

and from these circumstances it seemed pro-
bable, that one day or other he would
appearances must meet with Hunts-man-

fall into the Huntsman's hands. For this
reason he pondered upon the subject
's hand upon-which day night.

day and night, when suddenly he conceived
the following plan, and said,
sought-thought suddenly got scheme said

"I must in future look for my pasture by
the water side;

I must towards water-side seek

"I will take this blind eye of mine and
have it turned towards

to-eat take blind-eye near beside

嘆曰汝非要食

此草何不讓我

食之若遇兩須

要食之物豈肯

讓哉如世之守

財奴不利于己

無益於人甚可

鄙也

tan yuě, "joo fē yaou chih
tan yuet, "yū fee yew shik

"tsze tsaou! hō pūh jang wō
"tsze tsou! hō pūt yáong 'ngō

"chih che? jō yū leang seu-
"shik che? yok yū leong sūy-

"yaou chih-che-wūh, kē käng
"yew shik-che-mūt, hee häng

"jang tsae!" Joo shē-che show-
"yáong tsoy!" Yū shēi-che sh'aw-

"tsae-noo; pūh lē yū kē,
"tsoy-noo; pūt lee yū kee,

woo yih yū jin; shín ko
mou yik yū yün! shūm ho

pē yay!
pee ya!

Meaou Lūh shih kē.
Mēw Luk shat kei.

眇鹿失計

靈園中有眇鹿

逃出荒郊過活

惟恨自眇一目

不能左右關顧

勢必遭於獵人

之手於是日夜

尋思忽得計曰

吾必向水邊尋

食將眇目臨于

Ling-yew-chung yew meaou-Lūh,
Ling-y'au-chung y'au mew-Luk,

taou-chūh hwang-keaou kwo-hwō:
tou-chut fōng-kaou kwo-oot:

wei hān! tszé-meaou yih mūh,
wei hūn! tszé-mēw yat muk,

pūh nāng tsō, yēw, kwan-koo;
pūt nāng tsō, y'au, kwan-koo;

shē-peih tsaou yū Lēē jin-
shei-peet tsou yū Leep-yūn-

che show. Yū-she, jīh, yāy,
che sh'au. Yū-she, yat, yāy,

tsín szé; hwūh! tīh kē, yuě,
tsūm-szé; fūtt tāk kei, yuet,

"woo peih heang shwuy-pēen tsín
"ng peet heong shuy-peen tsūm

"chih; tseang meaou-mūh, lin yū
"shik; tseong mēw-muk, lūm yū

"the river, while I shall reserve my seeing-
"eye
water-side keep this clear eye

"to watch what is going on around me:
"and in this way, please God! I may [avoid
in-order-to observe stirring quiet perhaps!

"escape being attacked on both sides at the
"same time!" After this
two sides receive enemy after-wards

whenever he went in quest of pasture, he
always hied
all-every seek eat must by (or through)

to the water's edge; and looked upon his
plan
water-edge self con-sidered ten-thousand

as the most sage and perfect in the world!
But one day
complete-'s scheme indeed! one day

the Huntsman having by chance embarked
in a boat,
Hunt-er accidentally ascended little boat

crossed the river and saw him. With that
he bent his bow
passed and saw him bent bow

and fixed the arrow:—the arrow answered
the string and the victim fell!
placed arrow responded string and fell

The poor Stag repenting said "from that
"quarter which daily used to cause me
Stag repenting said every-day that-which

"so much anxiety, no evil whatever has
"arisen;
anxiety-'s place contrary got no

"whereas on the other hand my bane has
"sprung from that very place where
evil not anxiety-'s place evil

"I judged myself most free from care!"
So the men of this world!
contrarily produced-is as world-men

the evils that overtake them continually
arise from their
often-times receive hurt all springs

self—confidence inducing them to take no
precaution!
from self-clinging not preventing! not

We cannot therefore but put ourselves on
our guard!
may not beware indeed!

No. 33.

The Man and his Image.
Foolish-fellow begs wealth.

Of old there was a foolish man who passed
his days in great.
Formerly had foolish-fellow poor dwell

水邊留此明目

以觀動靜庶免

兩邊受敵迫後

但凡尋食必由

水濱自以為萬

全之策矣一日

獵者偶乘小舟

過而見之彎弓

搭箭應弦而倒

鹿悔司平日所

慮之處反得無

患不慮之處患

反生之如世人

每每被害皆出

於自恃無妨不

可不慎也

愚夫求財

昔有愚夫貧居

"shwuy-pēn, lēw tsze ming mūh
"shuy-peen, l'au tsze ming muk,

"ē kwan tūng-tsing:—shoo! mēen
"ee koon tūng-tsing:—shū! mēen

"leang pēn show teih!" Tae-how,
"leong peen sh'au tik!" Toy-h'au,

tan-fan tsin-chih, peih yēw
tan-fan tsūm-shik, peet y'au

shwuy-pin; tszé ē-wei wan-
shuy-pūn; tszé ee-wei man-

tsuen-che tsih yay! Yih jih
tsūne-che chak ya! Yat yat,

Lē-chay 'gow shing seaou chow
Leep-chay 'ng'au shing sēw ch'au,

kwō urh kēen che. Wán kung,
kwō e keen che. Wán kung,

tā tsēen, ying hēen urh taou!
tāp tseen, ying yēen e tou!

Lūh hwuy yuē, "ping-jih sō
Luk fooy yuet, "ping-yat shō

"leu-che-choo, fán tih woo
"lūy-che-chū, fán tūk mou

"hwán:—pūh leu-che-choo, hwán
"wán:—pūt lūy-che-chū, wán

"fán sāng-che!" Joo shē-jin,
"fán shang che!" Yū shei-yūn,

mei mei pē hae, keae chūh
mooy mooy pee hoy, kai chut

yū tszé-chē, woo fang:—pūh
yū tszé-chee, mou fōng:—pūt

kō pūh shín yay!
hō pūt shūn ya!

Yü-foo kēw tsae.
Yü-foo k'au tsoy.

Seih yew Yü-foo, pin keu
Sik y'au Yü-foo, pūn kūy

poverty, and possessed no talent for earning a livelihood.

all-his-days not skilful play subsistence.

He only worshipped a god of Wealth;

Only offered-presented (i. e. sacrificed to) a

morning and evening he burned incense before him, and kneeling down begged

morning-evening burned incense knelt begged

that he would confer upon him great riches:—beyond this

prayed grant wealth besides no

he attended to nothing else. But lo! for a long time he saw no beneficial

other business long-time lo! not

results(arising from his devotion), and moreover, he day by day grew

see-eficacy and-besides day poorer

poorer than ever. At last in a fury he arose and said

a day so angri-ly rose-up

"I have already with a sincere heart, prayed to you

said I already sincere heart days

"day and night for a long time. I have never treated you

long day night beg-pray not

"but with the deepest respect! how is it then that you have not yet

do not respectful how whereby altogether

"conferred the smallest trifle upon me? If I were to beg of you again

not deign-confer I if again

"I fear alas! it would be as bootless as before!" With that

beg also no benefit indeed! with-

he took the Image of his god, and broke it to pieces:—when

that took god-image destroyed-broke

(strange to say) he saw stored in it's belly the belly-midst really saw gold-

a great quantity of riches! The foolish man with a laugh

silk (i. e. wealth) stored truly foolish-fellow

exclaimed. "One need not be surprised at the saying of the proverb,

said strange-it-is 'nt proverb

"money that is begged with meekness, we give it reluctantly,

has said meek-wealth difficult to-beg

"but when extorted from us by oppression we part with it gladly," (i. e. to save our

unjustly-wronged contented heart spiritual gods

"bacon): if this applies even to the gods themselves, how much more must it

even thus how-still-more

"apply to man?" We are continually seeing the men

with men, eh? Often see world-

終日不善謀生

惟供奉一財神

朝夕焚香跪懇

求賜金帛餘無

他事久之殊不

見效而且日貧

一日乃憤然起

曰我已誠心日

久早晚祈禱不

爲不恭何以搃

不見賜我若再

求亦無益矣於

是將神像毀破

其腹中果見金

帛存然愚夫笑

曰怪不得俗語

有云善財難化

冤枉甘心靈神

尚且如此而況

於人乎每見世

chúng-jǐh, pūh shēn mow sāng.
chúng-yat, pāt sheen m'au shang.

Wei kung-fung yǐh Tsae-shin;
Wei kung-fung yat Tsoy-shūn;

chaou, seih, fún heang; kwei kán
chēu, sík, fún heong; kwei hūn

kēw szé kín-pǐh:—yü woo
k'au tszé kúm-pak:—yü mou

ta szé. Kēw-che, shoo! pūh
ta szé. K'au-che, shū! pāt

kēen-heaou; urh-tseay, jǐh pín
keen-haou; ee-chāy, yat pūn

yǐh jǐh:—nae fún-jen kē
yat yat:—nai fún-yeen hee

yuē, "wō ē ching-sin jǐh
yuē, "'ngō ee shing-sum yat

"kew, tsaou wan kē-taou, pūh
"k'au, tsou man kee-tou, pūt

"wei pūh kung:—hō ē tsúng
"wei pūt kung:—hō ee tsúng

"pūh kēen-szé? wō jō tsae
"pūt keen-tsé? 'ngō yok tsoy

"kēw, yǐh woo-yǐh ē!" Yü-
"k'au, yik mou-yik ee!" Yü-

she tseang shin-seang hwuy pō:—
she tseong shūn-tseong wei-pō:—

ke fūh-chung, kwō kēen kín-
ke fook-chung, kwō keen kám-

pūh tsun jen! yü-foo seaou
pak tsūn yeen! yü-foo sēw

yuē. "kwae-pūh-tǐh sūh-yü
yuē, "kwai pūt-tūk tsuk-yü

"yew yun, 'shēn-tsae nan hwa,
"y'au wūn, 'sheen-tsoy nan fā,

"yuen-wang kan sin:—ling shin
"yūne-wóng kúm sum:—ling shūn

"shang-tseay joo-tsze! urh-hwang
"sheong-chāy yü-tsze! ee-fōng

"yü jin hoo?" Mei kēen shē-
"yü yūn oo?" Mooy keen shē-

of this world (in the same predicament;)
you may meekly solicit them

men again thrice meekly beg altogether

again and again, yet not obtain (what you
want;) but when the argument
not may obtain and arrived-at-self-presuming-

of cruelty and oppression comes to be ap-
plied to them, then it is got
cruelly oppress-squeeze forthwith obtains it

(without difficulty) !
indeed !

No. 34.

The Old-man and Death.
Old-man repents to-die.

A long time ago lived an Old man, who
was carrying upon
Formerly had Old-man back carrying

his back a heavy burden; and as he went
cripping along the road,
heavy article crippling-tripping road-way

the amount of his misery was hard to en-
dure:—so inadvertently
bitter-pain difficult bear not-advert

he said with a sigh. "Oh! King Yen!
" (the Chinese Pluto) come and
sighing said Yen-Prince come with

"take me away! miserable old wretch that
"I am!
me this-old-mean (fellow) go-away!

"I do not indeed wish to live any longer!"
I also not wish to-live indeed!

Upon that King Yen (or Yen lo wang)
moved (by the solicitations of the
There-upon moved-excited Yen-the-King

old man) appeared to him in propria per-
sona, and asked him
present form went-out (to his) eyes and asked

saying, "you requested me to come; what
is the matter pray?"
saying you begged me come what

The Old man in a great fright, repented
(of his rashness)
business Old-fellow fear-fully repented

and said "King Yen has in very deed
"come!
saying Yen-prince really come natural-

"my life alas! is at an end!" and then he
craftily addressed
life ceased! so cunningly informed

him, saying "what I was going to beg
him saying I's that-which begged

人再三善求終

不可得及至遲

克勒掙即得之

矣

jin, tsae-san shēn-k'ew, chūng
yūn, tsoy-sam sheen-k'au, chūng

pūh ko tīh; keīh chē ching-
pūt ho tūk; kūp chee ching-

heung līh-chá, tseih! tīh-che
hūng lāk-chá, tsik! tūk-che

e!
ee!

老人悔死

Laou-jin hwuy szé.
Lou-yūn fooy szé.

昔有老者背負

Seih yew Laou-chay, pei foo
Sik y'au Lou-chay, pooy foo

重物跋涉路途

chūng wūh, pō-shē lōo-too,
chūng mūt, pūt-sheep lou-lou,

辛苦難耐不覺

sin-koo nán nae! pūh-keō,
sūn-foo nán noy! pūt-kōk,

嘆曰閻君來與

tan yuē, "Yén-keun lae! yū
tan yuet, "Yeem-kwūn loy! yū

我這老賤去罷

"wō, chāy-laou-tsēen keu pa!
"ngō, chāy-lou-tseēn hūy pa!

吾亦不願生矣

"woo, yīh pūh yuen sāng ē!"
"ng, yik pūt yūnc shang ee!"

於是感動閻王

Yü-she kán-tung Yén-wang,
Yü-she kūm-tung Yeem-wong,

現形出眼乃問

hēen hīng chūh yen! nae wān
ēēn yīng chut 'gán! nai mūn

曰汝請我來何

yuē, "joo tsing wō lae, kō
yuet, "yū tsing 'ngō loy, hū

事老者駭然悔

"szé?" Laou-chay hae-jen hwuy
"szé?" Lou-chay hoy-yeen fooy

曰閻君果來性

yuē, "Yén-keun kwō lae! sing-
yuet, "Yeem-kwūn kwō loy! sing-

命休矣乃詭告

"mīng yēw ē!" nae kwei kaou
"mīng y'au ee!" nai kwei kou

之曰我之所請

che, yuē, "wō-che sō tsing,
che, yuet, "ngō-che shō tsing,

"was nothing more, than only to pray of
not had other reason not more-than

"His Majesty King Yen, that he would
"have the kindness
beg Yen-prince for me properly-

"to arrange for me properly this burden
"that is upon my back. Most
adjust back-upon-'s-article behold!

"assuredly I will not be knocking-up in
"the middle of my journey
not arrive half-way and useless

"any more!" We continually see, that the
men of this world when
indeed! I see world-men whenever

they get into difficulties, are always crying
out
meet difficult-circumstances-'s-term must

"oh! how I wish to die! oh! how
say I willing die indeed! I

"I wish to die!" and when they in reality
willing die indeed! and they arrive

come to the point of dying, of those who
are unwilling (to make the
death-'s-day they again not

experiment) there are truly not a few!
willing-those who, many indeed;

No. 35.

The Simpleton and his Two Wives.

[Concubine.
Man-of-Tsē⁸ (i. e. a useless fellow) Wife,

A Simpleton had a Wife and a Concubine;
Man-of-Tsē had one Wife one

and regarding those who inhabited his man-
sion,
Concubine and dwell-house-those-who the

the Wife was old, the Concubine was young;
while the Simpleton
Wife old and Concubine young Man-of-

himself was between the two, or middle-
aged.
Tsē was old young-'s midst

His hair being black and white intermingl-
ed,
the hair black white interally mixed

the Wife was continually plucking out
and Wife then always plucked the

the black hairs, in order to let the white
hairs remain,
black hair in-order-to preserve white hair

非有他故不過

求閻君為我安

妥背上之物庶

不至半途而廢

矣吾見世人每

遇難處之際必

曰我愿死矣我

愿死矣及其至

死之日彼又不

愿者多矣

"fē yew tā koo, pūh kwō
"fee y'au tā koo, pūt kwō

"kēw Yen-keun, wei wō 'gān-
"k'au Yeem-kwūn, wei 'ngō ōan-

"tō pei-shang-che wūh; shoo!
"tō pooy-sheong-che-mūt; shū!

"pūh chē pwan-too urh fā
"pūt chee poon-tou e fēi

"ē!" Woo kēen shē-jin, mei
"ee!" 'Ng keen shei-yūn, mooy

yū nan-choo-che-tsē, pēih
yū nan-chū-chē-tsei, peet

yuē, "wō yuen szé ē! wō
yuet, "ngō yūne szé ee! 'ngō

"yuen szé ē!" keih ke chē
"yūne szé ee!" kūp ke chee

szé-che-jīh, pē yew pūh
szé-che-yat, pee y'au pūt

yuen-chay, tō ē!
yūne-chay, tō ee!

Tsē-jin Tsē, Tsēē.
Tsei-yūn Tsei, Tseep.

Tsē-jin yew yīh Tsē, yīh
Tsei-yūn y'au yat Tsei, yat

Tsēē; urh choo-shīh-chay, ke
Tseep; e chū-shūt-chay, ke

Tsē laou, urh Tsēē shaou; Tsē-
Tsei lou, e Tseep shēw; Tsei-

jin tsae laou, shaou-che kēen :-
yūn tsoy lou, shēw-che kan :-

ke fā, hīh, pīh, kēen tsā;
ke fat, hāk, pāk, kan tsap;

urh Tsē, tsīh chang pā ke
e Tsei, tsūk sheong pūt ke

hīh fā, ē tsun pīh fā,
hāk fat, ee tsūn pāk fat,

齊人妻妾

齊人有一妻一

妾而處室者其

妻老而妾少齊

人在老少之間

其髮黑白間雜

而妻則常拔其

黑髮以存白髮

her motive being to make him look like her own fellow:—

intention said with self together-comrade

and the Concubine constantly kept pulling out the white hairs

Concubine then always plucked the white

to preserve and keep the black hairs, in order that her

hair in order-to detain black hair thereby

good-man might look still in his prime, and appear suitably [aged with]

make bride-groom still strong (or middle-

matched with herself:—so that in the course of a short time,

self mutually-assorted not-very-long in-fine

they finished by making a bald-man of him! The Simpleton then in

completed bald-man Man-of-Tsē self

a fit of repentance exclaimed, "if I give-in to the will of my Wife,

repenting said comply-with Wife that-time

"I baulk the expectations of my Concubine; and if I attempt to meet

lose Concubine intention if follow Concubine

"the wishes of my Concubine, this then puts my Wife in a rage! thus

that-time Wife again angry cause me

"(unhappy me!) am I beset by difficulties on both sides! what remedy!

left right both difficult what-plan!

"what shall I do! in the end I am sure to be the loser

what cure! finally ought my-self

"and that's all! I may therefore admonish the men of this world,

receive-loss &c. &c. may admonish

"that they do not upon any account put themselves

world-men urgently-may-not as

"in my circumstances (or follow my example); or I much fear that

I dwell-boundary fear repent-it

"they will be repenting of it when it is too late!"

late indeed!

36.

The Fowler, Wild Geese, and Stork.

Geese Stork same net.

Of old a Fowler had spread his nets on the outskirts of a forest,

Formerly had Hunt-er opened nets

and (be it remembered) that it was specially to entrap Wild Geese

by forest beyond purposely to net

意謂與已同儔

妾則常拔其白

髮以留黑髮以

為良人尚壯與

已相配未幾竟

成禿子齊人自

悔曰順得妻時

失妾意若順妾

時妻又憎使我

左右兩難奈何

奈何終當自己

受虧而已可勸

世人切不可如

我處境恐悔之

晚矣

ē wei, yū kē tūng-chow:—

ee wei, yū kee tūng-ch'au:—

Tsēē, tsīh chang pā ke pīh

Tseep, tsūk sheong pūt ke pāk

fā, ē lēw hīh fā, ē

fat, ee l'au hāk fat, ee

wei leang-jin shang chwang, yū

wei leong-yūn sheong chōng, yū

kē seang-peī:—wē-kē, kīng

kee seong-pooy:—mee-kee, kīng

ching tūh-tsze! Tsē-jin tszé-

shing tūk-tsze! Tsei-yūn tszé-

hwuy, yue, "shun-tīh Tsē-she,

fooy, yuet, "tsūn-tūk Tsei-she,

"shīh Tsēē ē; jō shun Tsēē-

"shāt Tseep ee; yok tsūn Tseep-

"she, Tsē yew tsäng! szé wō,

"she, Tsei y'au tsäng! szé 'ngō,

"tsō, yēw, leang nan! nae-hō!

"tsō y'au, leong nan! noy-lō!

"nae-hō! chūng táng tszé-kē

"noy-hō! chūng lóng tszé-kee

"show-kwei urh-ē! ko keuen

"sh'au-kwei ee-ēē! ho hūne

"shē-jin, tsēē-pūh-kō joo

"shei-yūn, tseet-pūt-hō yū

"wō choo-kīng; kúng hwuy-che

"'ngō chū-kīng; hūng fooy-che

"wán ē!"

"mán ee!"

鴈鵠同網

Yén, Hō, tung-wáng.

'nGán, Hók, tung-móng.

昔有獵者張網

Seih yew Lēē-chay, cháng wang

Sik y'au Leep-chay, chéong mōng

於林外特為網

yū lin-wae; tīh wei wáng

yū lām-'ngoy; tūk wei mōng

that (the said Fowler's) nets were set up.
One day

Wild-geese and arranged. One day

he caught in his nets a whole flock of Wild-Geese,

net had wild geese a flock

and among them (it so happened) was a poor Stork!

their middle had a White-stork

The Fowler, who made not the slightest distinction between Geese and

Hunter not divide Geese Storks

Storks, was about to put the whole of them to death, when the Stork

all wished kill them Stork begged

said in an imploring manner, "Most Valiant Sir! in the first instance you

saying strong-sir originally wished Wild

"only desired to take Wild-Geese! I then am a Stork! how Sir

Geese I indeed-am White-stork how

"can you possibly consume the gem with the common stone? if you

may gem stone all burn if

"will only be pleased to pardon me, I shall most surely

obtain your-pardon indeed ought grateful-

"feel deeply grateful!" The Fowler replied, "altho' you may not be

goodness!! Hunter said you

"of the same class (or principle) as the others, yet seeing that

altho' not together road and already

"you have entered their (unhallowed) society, how can you escape

entered their ranks among how may

"a (similar) punishment!" and with that he killed every one

avoid crime upon-which entirely killed

of them! Applying this to the men of this world,

them as world-men necessarily-must

they ought to conduct themselves with the greatest circumspection;

themselves-act due-examination if with

if you engage in any transactions with wicked men, difficult will it

wicked men together-business then difficult

be for you to avoid the (fatal) consequences of their crime! take care

avoid with crime-penalty!! beware

of it! beware!

it beware it.

No. 37.

The Eagle and the Daw.

Crow imitates Eagle's ability.

鴈鵝而設，一日

網得鴈鵝一群，

其中有一白鶴，

獵者不分鴈鶴，

皆欲宰之，鶴求

曰壯士本欲鴈

鵝我乃白鶴豈

可玉石俱焚尚

邀見赦自當感

德矣獵者曰汝

雖不同道而已

入其隊中安可

免罪於是悉宰

之如世人必須

自行檢點若與

惡人同事則難

免於罪戾耳慎

之慎之

鴉効鴈能

Yén-gō urh shě. Yīh jīh,
'nGán-ngō e cheet. Yat yat,

wang tīh Yén-gō yīh keun:—
mong tūk 'nGán-ngō yat kwān:—

ke chung, yēw yīh Pīh-hō;
ke chung, y'au yat Pák-hók;

Lě-chay pūh fún Yén, Hō,
Leep-chay pūt fún 'nGán, Hók,

keae yūh tsae che! Hō kēw
kai yuk tsoy che! Hók k'au

yuě, "chwáng-szé pūn yūh Yén-
yuet, "chóng-szé poon yuk 'nGán-

"gō, wō nae Pīh-hō:—kē
"ngo, 'ngō nai Pák-hók:—hee

"ko yūh, shīh, keu fún! táng
"ho yūk, shék, k'au fún! tóng

"yaou kēen-shāy, tszé táng kán-
"yēw kēen-shāy, tszé tóng kām-

"tīh ē!" Lě-chay yuě, "joo
"tūk ee!" Leep-chay yuet, "yū

"suy pūh túng taou, urh ē
"suy pūt túng tou, e ēē

"jūh ke tuy-chung; 'gán kō
"yap ke tuy-chung; ōan hō

"mēen tsuy?" yū-she seih tsae
"mēen tsuy?" yū-she sák tsoy

che! Joo shē-jin, peih-seu
che! Yū shci-yūn, peet-sūy

tszé-hing kēen-tēen; jō yū
tszé-hāng kēem-teem; yok yū

'gō-jin túng-szé, tsīh nán
ók-yūn túng-szé, tsūk nán

mēen yū tsuy-lē ūrh! shín-
mēen yū tsuy-luy ēē! shún-

che! shín-che!
che! shún-che!

Yá heaou Yíng nǎng.
! Ah haou Yíng nǎng.

Among all the Birds that fly, the masculine Eagle is the

Flying-birds among only male-Eagle

strongest and fiercest; and few there be who have not received

most fierce few are not receive

some damage at his hands! One day his evil those who one day with

having carried off a small Lamb in his talons, from amidst

sheep-ranks midst carried-off sheep-

a flock of sheep, it so happened that a black Daw [had black

lamb one mouth (anglicè a head) a propos

saw him; when reflecting in her own mind she said,

crow see him self-thinking said

"The Eagle forsooth is nothing more than a skilful flyer,

Eagle also not-more-than skilful to-fly

"and yet can actually seize and carry off a Lamb!

in-fine can clutch a small sheep

"I then mayhap of all the Birds do'nt know how to fly eh?"

and I alone not able to fly

With that she endeavored to imitate what the Eagle had

eh? there-upon imitated Eagle that-which

done, and descending among the flock of sheep, opened wide

did so with sheep ranks midst

her claws, and proceeded to

stretched-opened two claws towards mother-

clutch the old Ewe; when lo!

sheep body-upon clawed-away strange!

her claws got entangled in the sheep's wool to such a degree,

received sheep-wool take claws entangle-

that she could not escape! Most opportunely the Shepherd

détain not can escape opportunely herd-

came by, who seeing her, caught her;

boy came saw and caught her

and having clipped her wings, gave her clipped her two wings to little

to a number of young boys to serve for a amusement, remarking,

boys presented her make play saying

"this Daw looked upon herself as an Eagle, this crow views-herself as Eagle

"and knew not alas! that she was and not know in-fine relates-to a

飛禽中惟雄鷹

最強少有不被

其害者,一日於

羊隊中攫去羊

羔一只適有烏

鴉見之自思曰

鷹亦不過善飛

竟能擒一小羊

而我獨不能飛

乎,於是効鷹所

為即於羊隊中

伸開兩爪向母

羊身上爪去却

彼羊毛將爪纏

住不能脫適牧

童來見而執之

剪其兩翼與小

童戲之作戲曰

在鴉自視如鷹

而不知究屬一

Fē-kin chung, wei héung-Ying
Fee-kūm chung, wei hūng-Ying

tsuy-kéang:—shaou yew pūh pē
tsuy-kéong:—shēw y'au pūt pee

ke hae-chay! Yīh jīh, yū
ke hoy-chay! Yat yat, yū

Yang-tuy-chung, ying-keu Yang-
Yaong-tuy-chung, ying-hūy Yaong-

kaou yīh ków:—shīh, yew woo-
kou yat h'au:—shik, y'au oo-

Yá kēen-che; tszé-szé, yuě,
Ah kēen-che; tszé-szé, yuet,

"Ying, yīh pūh-kwō shen fē,
"Ying, yik pūt-kwō sheen fee,

"king, nāng kīn yīh seaou-Yang!
"king, nāng kūm yat sēw-Yaong!

"urh wō, tūh pūh nāng fē
"e 'ngō, tūk pūt nāng fee

"hoo?" yū-she heaou Ying sō
"oo?" yū-she haou Ying shō

wei; tseih, yū Yang-tuy-chung,
wei; tsik, yū Yaong-tuy-chung,

shín-kae leang chaou, héang moo-
shūn-hoy leong chaou, héong mou-

Yang shín-shang chaou-keu:—keō!
Yaong shūn-sheong chaou-hūy:—kéok!

pē Yang-maou, tseang chaou chen-
pee Yaong-mou, tseong chaou cheen-

choo; pūh nāng tō! shīh! mūh-
chū; pūt nāng tūte! shik! mūk-

tung lae, kēen urh chīh-che;
tung loy, keen e chūp-che;

tsēen ke leang yīh, yū seaou
tseen ke leong yik, yū sēw

tung, hwán-che tsō hē; yuě,
tung, wán-che tsōk hee; yuet,

"tsae-Yá, tszé-shē joo Ying!
"tsoy-Ah, tszé-shee yū Ying!

"urh pūh chē, kēw shūh yīh
"e pūt chee, k'au shuk yat

"a poor foolish Daw and nothing more!"
Yes! indeed alas!

stupid Daw that's all! oh!-alas!

the men of this world who do not rightly
estimate their ability,

world-men not self measure strength

and who thereby overtask themselves like
our poor Daw:—

and exhaust their bodies as Daw

who pray can tell their number!!

those-who; may surpass speak indeed!!

No. 38.

The Old man, his Sons, and the Bundle of
Rods.

Bundle-sticks par-able.

In olden times lived the Father of a family
Formerly had was Father p. d. p. reclining

who was laid upon a bed of sickness; and
being near his end, all

sick was bed about-to-die all

his Sons stood around him, in order to re-
ceive his last commands. The

Sons surrounded to-hear com-mands the

Old man thus addressed them, "I have got
"a something here which

Father said I have a thing

"I wish you to try!" and with that he
threw down (before them)

ye try it accordingly threw

a Bundle of Rods, and commanded his Sons
wood-slips one bundle caused the

to break them, trying if they could snap
them off

Sons snap them try can break-off

or not. The whole of his Sons did as they
had been commanded,

or-not. all Sons as commanded snapping-at-

(and with all their efforts) to break them
found that they could not succeed:—

them not could break Father instructed

the Father then told them, "do ye pull the
"Rods out of the Bundle

them saying you therefore slip-by-slip

"one by one, and snapping at them in suc-
"cession,

pull-out in-order separately snap

"try whether you can break them or not":
—and with that

try can break or-not with-that

there was not one, which was not broken
asunder with the utmost ease!

not not follow-hand and broken.

笨鴉而已嗟乎
世人不自量力
而困其身如鴉
者可勝道哉

東木譬喻

昔有爲父者臥
病在床將絕衆
子環聽吩咐其
父曰吾有一物
汝等試之遂擲
木條一束令其
子折之試能斷
否衆子如命折
之不能斷父誨
之曰汝且逐條
抽出次第分折
試能斷否於是
莫不隨手而斷

"pūn Yá urh ē!" Tseay-hoo!

"pūn Ah ee ēē!" Tsāy-oo!

shē-jīn pūh tszé leang leih,
shei-yūn pūt tszé leong lik,

urh kwān ke shin joo Yá-
e kwūn ke shūn yū Ah-

chay,—ko shíng taou tsae!
chay,—ho shíng tou tsoy!

Shūh-mūh pē-yū.

Chúk-múk pee-yū.

Seih, yew wei Foo-chay, 'gō
Sik, y'au wei Foo-chay, 'ngō

ping tsae chwang; tseang-tseuē, chung
pēng tsoy shōng; tseong-tseut, chung

Tszé hwàn ting fun-foo:—Ke
Tszé wán téng fun-foo:—Ke

Foo yuē, "woo yew yīh wūh,
Foo yuet, "'ng y'au yat mūt,

"joo-tāng shē-che!" suy chīh
"yū-lāng shee-che!" suy chák

Mūh-teaou yīh Shūh; líng ke
Múk-tēw yat Chúk; líng ke

Tszé chē-che, shē nāng twan,
Tszé cheet-che, shee nāng tūne,

fōw. Chūng Tszé joo ming; chē-
f'au. Chūng Tszé yū ming; cheet-

che, pūh nāng twan. Foo hwuy-
che, pūt nāng tūne. Foo fooy-

che, yuē, "joo tseay chūh-teaou
che, yuet, "yū chāy chók-tēw

"chow-chūh, tszé-tē fún chē;
"ch'au-chut, tszé-lei fún cheet;

"shē, nāng twan, fōw:—yū-she
"shee, nāng tūne, f'au:—yū-she

"mō pūh suy-show, urh twan!

"mōk pūt tsuy-sh'au. e tūne!

The Father thus addressed them, "after
"my death,

Father said my death-'s-after

"it will not be proper for you (oh! my
"Sons!) to disperse:—

ye not proper divide-apart

"if united, then no man will dare to tram-
"ple on you;

united then not receive man's insult

"but if divided, you will then be snapped
"and broken,

divided then easy to snap-asunder

"as this Bundle of Rods has just sufficient-
"ly demonstrated to you!"

these sticks enough whereby make proof

The proverb saith, "the lips and front
"teeth depend

indeed! Vulgar-saying saith lips front-teeth

"mutually upon each other:—if united,
"then in ten thousand instances

mutually-rely together then ten-thousand not

"they will not be once wrong; but if
"divided, the lips die and then

one lose if divide-them lips

"the teeth get cold, and there is not a sin-
"gle instance

dead then front-teeth cold not have

"in which both are not losers!" Be on
your guard then!

not lose indeed! beware-it! as

Suppose we are discoursing in like manner
of a Country;

towards a kingdom and speak every

of all those who maintain their own places,
few will there be

keep a place those-who, few are

who wo'nt be routed:—on the contrary,
there is no plan

not defeated contrarily not-as together-

so good as to join our strength, and unite
in a mutual effort

strength mutually-united is desirable

(for self defence)!

indeed!

No. 39.

The Mountain in Labour.

Large mountain preg-nant.

Beyond the outskirts of the City was a pro-
digious Mountain; it was high

Country-beyond large hill high a-hundred
several hundreds of (Chinese) yards, and it
was several hundreds of (Chinese) miles in
circumference.

ten-cubits round-about several-hundred

父曰我死之後

汝等不宜分離

合則不受人欺

分則易於折斷

此木足以爲証

矣俗語云唇齒

相依連則萬無

一失若分之唇

亡則齒寒無有

不失也慎之如

以一國而論各

據一方者鮮有

不敗反不如合

力相連之爲美

也

Foo yuě, "wō szé-che-how,
Foo yuet, "ngō szé-che-h'au,

"joo-tāng pūh ē fun-lē;—
"yū-lāng pūt ee fun-lee;—

"hō, tsīh pūh show jín kē;
"hōp, tsūk pūt sh'au yūn hee;

"fún, tsīh ē yū chě-twan;—
"fún, tsūk ee yū cheet-tūne;—

"tszé Mūh, tsūh ē wei ching
"tszé Muk, tsūk ee wei ching

"ē!" Sūh-yū yun, "shun, chē,
"ee!" Tsuk-yū wūn, "shun, chee,

"seang-ē:—lēen, tsīh wán woo
"seong-ee:—leen, tsūk mán mou

"yīh shīh; jō fún-che, shun
"yāt shat; yok fún-che, shun

"wang, tsīh chē han; woo yew
"mōng, tsūk chee hoan; mou y'au

"pūh shīh yay!" shín-che! Joo
"pūt shat ya!" shún-che! Yū

ē yīh Kwō urh lun:—kō
ee yat kwok e lun:—kok

keu yīh fang-chay, sēen yew
kūy yat fong-choy, seen y'au

pūh pae; fán puh-joo hō-
pūt pai; fán pūt-yū hōp-

leīh seang-lēen-che, wei mei
lik seong-leen-che, wei mee

yay!
ya!

Ta Shan hwae-yíng.

Tai Shan wai-yūn.

Keaou-wae Ta Shan, kaou pīh
Kəou-'ngoy Tai Shan, kou pak

chang, chow-wei soo pīh lē.
cheong, ch'au-wei shou pak lee.

大山懷孕

郊外大山高百

丈週圍數百里

One day a most tremendous noise (as if the hills had been rent asunder),

one day "rattling! crackling's" sound

filled both those near and those afar off, with fear and wonder! All

astonished-frightened distant near all thereby

looking upon it as something exceedingly marvellous, one strove

made monstrous each self-contending went

with another to go to see what it was.

They quite surrounded the Mountain,

look-at-it stood-in-circle hill-beyond

but in the end there was not much to cause surprise, for nothing

finally no great different only a

but a Mouse came running out!! Upon this, all the people gave a most

rat walked-out all-people noisi-

noisy expression to their surprise, and dispersed, saying with a laugh,

ly dispersed-away laughing said high-

"We certainly came with high expectations, and now we go home sadly spirits came-time, return step lazy.

"disappointed!" The proverb speaks of "the Tiger's head (joined to) the Snake's Common say Tiger head Snake tail

"tail," and this is just what we have been endeavoring to illustrate.

just this 's saying also! as

Such are those men, who when they begin any thing, make use of

world-men often by great words

such grandiloquent language that they excite people's most ardent

make head cause men always have

expectations; and all at once when we get to the

great hopes and not-expect return-

end, we find to our utter astonishment that it is as small as a

root (i. e. finish) in-fine as hair-of-head then

hair! and thus they wind up the matter! conclude the business indeed!

No. 40.

The Huntsman and Hound.

Hunts-man scolds Hound.

Formerly there was a Hound, which constantly followed

Before had Hunting-dog always followed

his Master to the field, to hem in the game and take them.

master surround-hunting-ground hunt.

一日轟烈之聲

驚駭遠邇俱以

為怪各自爭往

觀之環繞山外

卒無大異惟一

鼠走出眾皆閑

然散去笑曰高

興來時歸步懶

俗云虎頭蛇尾

正此之謂也如

世人每以大話

為頭使人常有

大望而不料歸

根竟如毫髮則

了其事矣

獵主責犬

曾有獵狗常隨

主人圍場打獵

Yih jih, "hūng! lēē!"—che shing, Yat yat, "kwīng! leet!"—che shing,

king-hae yuen, ūrh! keu ē king-hoy yūne, ee! kūy ee

wei kwae! kō tszé-tsāng wang wei kwai! kok tszé-chāng wong

kwan-che; hwán-jaou Shan-wae, koon-che; wán-yēw Shan-'ngoy,

tsūh! woo ta ē; wei yih tsút! mou tai ee; wei yat

Shoo tsów-chūh! chūng-keae hūng-Shū ts'au-chūt! chūng-kai hūng-

jen san-keu, seaou yuē, "kaou-yeen san-hūy, sēw yuet, "kou-

"hing lae-she, kwei poo lan!" "hing toy-she, kwei pou lan!"

Sūh yun, "Hoo tów, Shāy wē;" Tsuk wūn, "Foo t'au, Shāy mee;"

ching tszé-che wei yay! Joo ching tszé-che wei ya! Yū

shē-jin, mei ē ta hwa shei-yūn, mooy ee tai wa

wei tów, szé jin chāng yew wei t'au, szé yūn shéong y'au

ta wang; urh pūh-leaou kwei tai mōng; e pūt-lēw kwei

kān, king joo haou-fā! tsīh kūn, kīng yū hou fat! tsūk

leaou ke szé ē! lēw ke szé ee!

Lēē-choo tsīh Keuen. Leep-chā chāk Hūne.

Tsāng yew Lēē-kow, chāng suy Tsāng y'au Leep-k'au, shéong tsuy

Choo-jin wei-chang tá-lēē. Chū-yūn wei-cheong tá-leep.

As he was successful in taking game as often as he made the trial,
hundred shots hundred hits master

his Master loved him dearly, and prized him beyond all
very loved him went-out by pack-

his other dogs. Because of his having been most ardent in the
dog's 's above because he hunted

chase (for a long time), his teeth had become decayed, and his mouth
diligently led-to teeth rotten lips

slippery; and one day having caught a deer
slippery one day with hunting-ground-upon

on the hunting-ground, the deer (after a struggle)
seized a Deer received his

broke away from him; upon which his Master upbraided him as a
struggle-escape master scolded as

useless brute, and lashed him! The Hound at this could no
no use flogged him Hound not

longer repress his resentment, so he thus addressed his Master,
subdue anger so towards master

"(I the Hound) did not intentionally, or
for a bribe let him go!
said Hound not intentionally sell-

"that which I erroneously depended on
(and which deceived me)
let-go Hound's what clung that-which

"are my teeth! and the cause of this is
that I have now hunted for a
teeth indeed! all because follow hunting

"great many years, and it is hardly possible
to count the quantity of
many years those-which caught not may

"game that I have taken:—but now alas!
I am old!
over-pass count now already old indeed!

"how can I now do as I was wont! I have
exerted myself
how can as always I on-account-of

"in my Master's behalf until
master use strength leading-to

"my teeth are decayed; and my Master
remembers not my
teeth rotten master not consider

"services, but on the contrary scolds and
upbraids me!
his labour but contrary scolds-upbraids

"My (the Hound's) spirit is indeed willing,
but
Hound true-heart have surplus and

"the flesh is weak! please then to excuse
strength not sufficient! please pardon

百發百中主人

甚愛之出於群

犬之上因其獵

勤以致牙枯嘴

滑一日於場上

捕得一鹿被其

掙脫主人責以

無用鞭之犬不

服氣乃對主人

曰犬非故意賣

放犬之所恃若

牙也皆因隨獵

多年所捕不可

勝數今已老矣

豈能如常吾為

主人用力以致

牙枯主人不念

其勞而反責罵

犬實心有餘而

力不足也請恕

Pīh fā, pīh chūng; Choo-jin
Pāk fāt, pāk chūng; Chū-yūn

shín 'gae-che, chūh yū keun-
shūm oy-che, chūt yū kwūn-

keuen-che sháng. Yín ke lēē
hūne-che shéong. Yún ke lecp

kín, ē-chē yá koo, tsuy
kūn, ee-chee 'ngá foo, tsuy

hwā; yīh jīh, yū cháng-shang
wāt; yat yat, yū chéong-sheong

poo-tīh yīh Lūh, pē ke
pou-tūk yat Luk, pee ke

tsāng-tō; Choo-jin tsīh ē
chāng-tūte; Chū-yūn chāk ee

woo-yung, pēen che! Keuen pūh
mou-yung, peen che! Hūne pūt

fūh kē; nae tuy Choo-jin
fook hee; nai tuy Chū-yūn

yuē, "Keuen fē koo-ē mae-
yuet, "Hūne fee koo-ee mae-

"fang:—Keuen-che so chē-chay,
"fong:—Hūne-che sho chē-chay,

"yá yay! keae, yin suy lēē
"ngá ya! kai, yūn tsuy lecp

"tō nēen; so poo, pūh ko
"tō neen; sho pou, pūt ho

"shing soo! kín, ē laou ē!
"shing shou! kūm, ee lou ee!

"kē nāng joo cháng? woo wei
"hee nāng yū shéong? 'ng wei

"Choo-jin yung leīh, ē-chē
"Chū-yūn yung lik, ee-chee

"yá koo:—Choo-jin pūh nēen
"ngá foo:—Chū-yūn pūt ncem

"ke laou, urh fán tsīh-má!
"ke lou, e fán chāk-má!

"Keuen shīh-sin yew yū, urh
"Hūne shat-sūm y'au yū, e

"leīh pūh tsūh yay! tsing shoo
"lik pūt tsuk ya! tsing shū

"me!" This applies to those men of this world, who, when their
it as world-men always when (or towards)

servants get old and frail, do yet continue to cast in their teeth
old slaves faded-old further-still upbraid

what they used to do in their younger years:—such persons then
their youth that-which did are

do not consider aright the circumstances of the case!
not-consider-circumstances-persons-truly.

No. 41.

The Ass and War-Horse.

War-horse insults Ass.

Of old was a War-Horse, who full of dignity and self possession,
Formerly had War-horse Majestic air

came prancing along in the most imposing manner;
self-confident prance-prancing and came

and who seeing an Ass laden with a heavy burden, and
seeing Ass back carry heavy thing

lamely crippling along the road, forthwith
trip-tripping and walk accordingly by-

kicked him with his hind leg. The Ass then
hind-foot kicked him Ass then

admonished him, saying, " altho' the noble
"daring of Your Worship,
admonished him saying your-Honor heroic-

"is what I (a poor Ass) cannot at all come
"up to,
valor altho' not Ass—'s that-which

"nevertheless each of us has his journey
"before him,
arrive-at but each has before-road

"what occasion is there for us mutually
"to abuse each other! can
how necessary mutually insult! you can

"you guarantee that you will always pre-
"serve the same heroic appearance
secure eternally have this-day-'s

"that you now have pray?" Having
finished speaking, the Horse neighed
hero eh? speaking done the

loudly to express his contempt, and went away. Afterwards
Horse mocking-laughed and went Horse

as the War Horse had while on the battle-field lost an eye
after because field-of-battle since wounded

and been wounded in one of his feet,
the eye further damaged the foot

之如世人每以

老僕頹邁猶責

其少年所爲是

不諒情者也

戰馬欺驢

昔有戰馬威風

自若揚揚而來

見驢背負重物

蹣蹣而行遂以

後脚踢之驢則

勸之曰足下英

勇雖非驢之所

及但各有前程

何必相欺你能

保永有今日之

英雄乎說畢其

馬嘲笑而去馬

後因戰陣既傷

其目又害其足

"che!" Joo shē-jin, mei ē
"che!" Yū shei-yūn, mooy ee

laou pūh tuy-mae, yēw tsīh,
lou pook tuy-mai, y'au chāk

ke shaou-nēen so wei:—she
ke shēw-nēen sho wei:—she

pūh-leang-tsing-chay-yay!
pūt-leong-tsing-chay-ya!

Chēn-Ma kē Leu.
Cheen-Ma hee Lūy.

Sēih yew Chēn-Ma, wei-fung
Sik y'au Cheen-Ma, wei-fung

tszé-jō, yáng-yáng urh lae:—
tszé-yók, yaong-yaong e loy:—

kēen Leu, pei foo chūng wūh,
keen Lūy, pooy foo chūng mū!

kwei-keuē urh hing; suy ē
kwei-keut e hāng; suy ee

how-keō teih-che! Leu tsīh
h'au-kēok tēk che! Lūy tsūh

keuen-che, yuē, "Tsūh-hea ying-
kūne-che, yuet, "Tsuk-ha ying-

"yūng, suy fē Leu-che so
"yūng, suy fee Lūy-che sho

"keih, tan kō yew tsēen-ching;
"kūp, tan kók y'au tseen-ching;

"hō peih seang-kē! nē nāng
"hō peet seong-hee! nē nāng

"paou yūng yew kīn-jih-che
"pou wīng y'au kām-yat-che

"ying-heung hoo?" Shwō peih, ke
"ying-hung oo?" Shuet pūt, ke

Ma chaou-seaou, urh keu. Ma
Ma chaou-sēw, e hūy. Ma

how, yin chēn-chín, kē sháng
h'au, yūn cheen-chūn, kee sheong

ke mūh, yew hae ke tsūh,
ke mūk, y'au hoy ke tsūk,

he was no longer fit for military service;
not could again ascend battle-field

so his master sold him to a Trader,
Mas-ter sold with (or to) Mer-chant

who made use of him to carry baggage for
his customers!
for guests carry bag-gage one

One day happening to meet the Ass, he re-
pent-ed of his previous rude-
day meeting Ass then-indeed self-repent-ed

ness, and exclaimed, "could I only have
"known what I should be
saying early know this day what

"doing this day, how could I ever have be-
"haved as I did then!"
occasion be-ginning (or at-that-time).

No. 42.

The Stag and his Horns.
Stag reflected-in water.

A long time ago was a Stag, which was
drinking
Of-old had Stag drinking by

by the side of a brook; and his shadow
being reflected in the
stream side self-reflected water-shadow

water, he saw that his two Horns were
luxuriantly branching;
seeing the two-Horns eminent-conspicuous

and this afforded him the liveliest satisfac-
tion. But he felt disgusted
very caused self-delight only hate!

that his four legs were so small and thin;
they did not at all
Four-feet light-small little not

correspond (to the Horns), and were far
from answering his expectations!
mutually-balance very not fill-idea

Just as he was sighing and giving expres-
sion to his disgust, suddenly
exactly sighing-hating-space suddenly heard

he heard the Huntsmen at a distance, com-
ing towards him and
Hunt-er bring Dogs from far

bringing their Hounds with them! Upon
this the Stag (in order to save himself)
and come the Stag hurriedly made

fled with the greatest precipitation. By
good luck his limbs being slim
hastily-avoid happily! had Four feet

and slender, when the Hounds followed
hard upon him, the Stag
light-nimble Hunting-dogs following-arrived
avoided them, and flying entered a bamboo
grove:—

Stag then absconded-entered bamboo-forest

不能復上戰場

主人賣與商賈

為客馱行李一

日遇驢乃自悔

曰早知今日何

必當初

pūh nǎng fūh shàng chèn.chang;
pūt nǎng fòok shéong cheen-cheong;

Choo jin mae yū Shang-koo,
Chū-yūn mae yū Shéong-koo,

wei kīh tō hing-lē. Yīh
wei hāk tō hǎng lee. Yat

jīh yū Leu, nae tszé-hwuy,
yāt yū Lūy, nai tszé-fooy,

yuē, "tsaou chē kīn-jīh, hō
yuet, "tsou chee kum-yāt, hō

"peih tang-choo!"
"peet lóng-chō!"

鹿照水

Lūh chaou shwuy.
Luk chēw shuy.

昔者有鹿飲於

溪邊自照水影

見其兩角崢嶸

甚為自樂惟恨

四足輕小頗不

相稱甚不滿意

正嘆恨間忽聞

獵者帶犬自遠

而來其鹿急為

奔避幸得四足

輕捷獵犬追至

鹿則逃入竹林

Seih-chay yew Lūh, yin yū
Sik-chay y'au Luk, yām yū

kē pēn; tszé-chaou shwuy-yīng,
kei peen; tszé-chēw shuy-yēng,

kēen ke leang-keō tsāng-yūng;
kēen ke leong-kók chāng-wīng;

shín wei tszé-lō! Wei hān
shūm wei tszé-lók! Wei hūn

szé-tsūh kīng-seaou, pō pūh
szé tsūk hīng-sēw, pō pūt

seang-chīng; shín pūh mwan ē!
seong-chīng; shūm pūt moon ēē!

Chīng tán-hān-kēen, hwūh wān
Chīng tán-hūn-kan, fūtt mūn

Lēē chay tae keuen, tszé yuen
Leep-chay tai hūne, tszé yūne;

urh lae! ke Lūh kēih wei
e loy! ke Luk kūpp wei

pūn-pē! hīng! tīh szé-tsūh
pūn-pee! hāng! tūk szé-tsūk

kīng-tsēē:—lēē-keuen chuy-chē,
hīng-tseet:—leep-hūne chuy-chee,

Lūh tsīh taou-jūh chūh-līn;
Luk tsūk tou-yáp chuk-lūm;

but alas! his Horns unfortunately get en-
tangled

but-alas! received Two-horns impeded-con-

among the bamboos! he wished to enter,
but could not;

Bamboos-above desired enter no could

and finally he was caught by the Hounds!

finally made Dogs that-which caught.

The Stag repenting said, "I was always
"wont to hate

Stag repenting said I still hated

"my legs because they were small, and to
"boast of

the Legs small and boasted the

"my Horns because they were long; alas!
"little did I know, that my

Horns long not know deliver my

"legs were those which would have saved
"my life, while those fatal Horns

life-those-which, Legs indeed:—die my

"are the cause of my untimely death!"
Just so the men

life-those-which, Horns indeed:—As world-

of this world! of those who fly to hug their
bane,

men always haste with that-which-hurts

and shun that which is advantageous to
them,—

and put-away the what-advantageth-thing;

there are indeed too many!

many indeed!!

No. 43.

The Hen, the Snake's eggs and the Swal-
low.

Hen embraces Snake-eggs.

In olden times, a cackling Hen was sitting
over

Formerly was Fowl-mother with Snake-

a Snake's nest, hatching the snake's spawn;

nest-upon embracing the Snake-eggs

and her labours were very near being suc-
cessfully completed. Just at that moment
very-nearly complete merit apropos had

a Swallow passed the place, and seeing what
the other was about,

Swal-low pass this saw and

admonished her saying, "Sister Hen!"

admonished her saying Hen-sister-in-law you

"do not thus labour in vain! these (eggs)

"are not likely to prove virtuous

d'ont vainly toil this not gentle

奈被兩角阻撓

竹上欲進不能

卒之為犬所捕

鹿悔曰我尚恨

其脚小而誇其

角長不知救吾

命者脚也喪吾

命者角也如世

人每速於所害

而捨其所利者

多耳

nae! pē leang-keō, tsoo jaou
noy! pee leong-kók, chō-naou

chüh-shang; yüh tsín, püh nǎng:—
chük-sheong; yuk tsün, püt nǎng:—

tsüh-che, wei keuen so poo!
tsüt-che, wei hūne sho pou!

Lüh hwuy yuě, "wō sháng hǎn
Luk fooy yuet, "'ngō shéong hūn

"ke keō seaou, urh kwá ke
"ke kéok sēw, e kwá ke

"keō cháng:—pūh-chē! kēw woo
"kók chéong:—pūt-chee! k'au 'ng

"ming-chay, keō yay! sǎng woo
"ming-chay, kéok ya! sōng 'ng

"ming-chay, keō yay!" Joo shē-
"ming-chay, kók ya!" Yū shei-

jin, mei sūh yū sō-hae,
yūn, mooy tsúk yū shō-hoy,

urh shāy ke sō-lē-chay,-
e shāy ke shō lee-chay,-

tō ūrh!

tō ee!

雞抱蛇蛋

Kē paou Shāy-tan.

Kei pou Shāy-tan.

昔有雞母於蛇

窩上抱其蛇櫛

將近成功適有

燕子過此見而

勸之曰雞嫂你

勿徒勞此非善

Seih yew Kē-moo, yū Shāy-
Sik y'au Kei-na, yū Shāy-

wō-shang, paou ke Shāy-chun;
wō-sheong, pou ke Shāy-chun;

tseang-kín ching kung. Shih yew
tseong-kūn shing kung. Shik y'au

Yén-tsze kwō tszé; keen, urh
Yeem-tsze kwō tszé; keen, e

keuen-che, yuě, "Kē-saou! nē
hūne-che, yuet, "Kei-sou! nē

"wūh too laou! tszé fē shēn
"mūl too lou! tszé fē shēn

"descendants! if you bring them to maturity, you are very likely
seed you if make them other

"some day or other to receive damage at
"their hands!" The Hen
day indeed-ought receive hurt Hen

in course abandoned them. Just so is the
current saying among
consequently, put-away-them as world-men

the men of this world, "he who rears a
"Tiger, does so to his own
that-which say rear Tiger cause evil

"hurt!" 'tis truly so! but where again in
this world will you
is so. World-upon where-have-

find those, who recall foolish people to their
senses like the Swallow;
got as Swal-low call-awaken

and where will you find those, who hearken
unto
foolish-man and follow admonition have

good counsel like the Hen? of such alas!
as Fowl-mother-those-who also not-

I have never yet seen any!
's seen indeed.

No. 44.

The Trumpeter (sinicè Drummer) taken
Prisoner. [the point.]
Drum-hand discusses-reason (anglicè argues

Suppose two armies opposed to each other
in hostile array; when

Two armies opposite-piled-up hear Drum-
they hear the sound of the Drum they cause
their troops to advance;
sound then advance-soldiers Gong-sound

if it be the sound of the Gong, they then
make them retire:—such
then draw-in-soldiers this battle-field-

is the regulation on the field of battle. One
day the army (to which he belonged)
's law indeed one day the

having sustained a dreadful defeat, the
Drummer was so unfortunate
army great defeat Drum-hand was

as to be taken Prisoner; and being about to
be put to death,
caught about-near punishment Drummer

he pleaded hard for his life, saying "I am
"not one of those who take
begged life saying I not grasp

"up military weapons with which to slay
"people! I was only standing
weapons kill-men-those-who not more-than

奮你若爲之他

日自當受害雞

因捨之如世人

所說養虎爲患

是也世上安得

有如燕子喚醒

痴人而從勸有

如雞母者亦未

之見也

鼓手辯理

兩軍對壘聞鼓

聲則進兵鑼聲

則收兵此戰陣

之法也一日其

軍大敗鼓手被

擒將臨刑鼓手

乞命曰我非持

械殺人者不過

"ē! nē jō wei-che, ta-
"yuy! nee yok wei-che, ta-

"jīh tszé-táng show hae!" Kē
"yat tszé-lóng sh'au hoy!" Kei

yín shāy-che. Joo shē-jin
yūn shāy-che. Yū shei-yūn

sō shwō, "yang Hoo, wei hwán,"
shō shuet, "yaong Foo, wei wán,"

shē yay! shē-shang, gán-tīh-
shee ya! shei-sheong, ōan-tūk-

yew joo Yén-tsze, hwán-sing
y'au yū Yeem-tsze, foon-sing

chē-jin; urh tsung keuen, yew
chee-yūn; e tsung hūne, y'au

joo Kē-moc-chay;—yīh wē-
yū Kei-na-chay;—yik mee-

che kēen yay!
che keen ya!

Koo-show pēen-lē.
Koo-sh'au peen-lee.

Leang keun tuy-luy:—wǎn Koo-
Leong kwūn tuy-luy:—mūn Koo-

shing, tsīh tsín-ping; Lō-shing,
sheng, tsūk tsūn-ping; Lō-sheng,

tsīh show-ping; tszé chen-chin-
tsūk sh'au-ping; tszé cheen-chūn-

che fā yay. Yīh jīh ke
che fāt ya. Yat yāt ke

keun ta pae, Koo-show pē
kwūn tai pai, Koo-sh'au pee

kín; tseang-lín-hing, Koo-show
kūm; tseong-lūm-ying, Koo-sh'au

keīh ming, yuē, "wō fē chē
hāt mēng, yuet, "'ngō fee chee

"heae, shā-jin-chay! pūh kwō
"hai, shāt-yūn-chay! pūt kwō

" on the field beating a drum ! and nothing
" more !

was-on arena strike drum that's-all.

" I therefore ought not to suffer the punish-
" ment meted out to those
kill man's crime not I

" who kill men ! " The enemy replied, " it
" is because you are of
that-which ought-sustain en-emy said you

" a cowardly disposition, that you dare not
" advance gallantly [*liantly*
since gall-little (i. e. cowardly) not dare va-

" to engage the enemy yourself; and yet
" (you stand here) urging on
go towards-enemy and further urge-

" others, madly to seek death amid the op-
" posing ranks ;
hurry other-men in-contempt-of-death enter

" for this crime then you deserve to die
" still more than they ! " and
(hostile) ranks still-more ought kill with-that

thereupon they killed him ! Thus among
the men of this world, there
killed him as world-men desire

are some, who, when they lay any kind of
(doubtful) plot,
consult-plot a business first regarding

take early precautions that any danger there-
with connected, shall
dan-ger selves-anxious not dare

not affect them ; and forasmuch, they do not
allow their own persons to appear
own-person strongly perform and contrarily

in the matter ; but on the contrary, they
spur on and excite other people, to
stir-up-excite other-men to-try the

make the experiment if good or evil is likely
to result from it ; while they
beneficial baneful them-selves however obtain

themselves keep looking about them ! such
men like the Drummer causing
look-hope as Drum-hand's

others to be killed, ought to be awarded a
lingering and ignominious death, [*ishment*
kill men ought obtain not (i. e. beyond) pun-

without hope of pardon !
no pardon indeed.

No. 45.

The Ass and Lap-dog.
Ass Dog envy affection.

It is a custom among all foreign countries,
without reference
Every foreign-country cus-tom not

在場擊鼓而已

殺人之罪非我

所當敵人曰你

既膽小不敢勇

往向敵而又催

速他人冒死入

陣更當殺於是

殺之如世人欲

籌謀一事先以

危險自慮不敢

親身力為又反

聳動他人試其

利害自己倒得

觀望如鼓手之

殺人該得非刑

無赦也

驢犬妬寵

凡外國風俗無

" tsae cháng, keih koo urh-ē !

" tsoy cheong, kík koo e-ee !

" shā jín-che tsuy, fē wō

" shát yün-che tauy, fee 'ngō

" so táng ! " Teih-jin-yuē, " nē

" sho tóng ! " Tik-yün-yuet, " nē

" kē tan-seaou, pūh kán yung

" kee lám-scw, pūt kám yung

" wáng héang-teih ; úrh yew tsóy-

" wóng héong-tík ; ee y'au tsáy-

" sùh tá-jin, maou-szé jüh

" tsúk ta-yün, mou-szé yáp

" chín ; käng táng shā ! " yü-she

" chün ; káng tóng shát ! " yü-she

shā che ! Joo shē-jin, yūh

shat che ! Yü shei-yün, yuk

chow-mow yih szé ; sēen ē

ch'au-m'au yat szé : seen ee

wei-hēen tszé-leu, pūh kán

'ngei-heem tszé-lūy, pūt kám

tsín-shín leih-wei ; yew fán

tsün-shün lik-wei ; y'au fán

sung-tung tá-jin shē ke

sung-tung tá-yün shee ke

lē, hae, tszé-kē taou tih

lee, hoy, tszé-kee tou tük

kwán-wáng ; —joo Koo-show-che

koon-móng ; —yü Koo-sh'au-che

shā jín, kae tih fē-hing,

shat yün, koy tük fee-ying,

woo shāy yay !

mou shāy ya !

Leu, Keuen, too chung.

Lūy, Hūnc, tou chung.

Fan wae-kwō fung-sūh, woo

Fan 'ngoy-kwok fung tsúk, mou

to whether they be men or women, that they like to play with [little discourse male female pleased by means of]

Lap-dogs by way of amusement;—they continually place them on their [knee-dog play-idea (i. e. diversion) always place

knee, and pet and fondle them; liking them in short as if they were boys or upon stroke-play affection with son

girls. One day an Ass saw this and got envious of him (i. e. the Dog); daughter one day Ass saw and

he reflected within himself and said, "why, "this Dog envied him self-thought saying Dog

"like myself merely belongs to the brute "species:— with me together make beast-tribe

"he however has obtained favor with Master, [with Master he obtains offer-up-wheedling (i. e. gets favor)

"and perchance I alone cannot do the same "eh?" and I alone not can ch?

With that he put his two forehoofs up against the person There-upon fore-hoof pressed with

of his Master's mother, and wished to engage her favor by an air

Master's-mother-body-upon wished make

of the utmost delicacy and tenderness; but the Master [Master scatter-delicate (i. e. to coax)-'s fashion

at this angrily expressed his surprise, and shouted to the hostler [host-ler scolded-strange immediately called-angrily

that he should give him a flogging; and the simple cause of all this lash him was Ass-'s not

was, that the Ass had formed very erroneous ideas concerning himself, self-measure reason indeed as world-

Thus it is in this world! if a man can really depend upon his high rank

men truly rely appearance-high position may

in society, altho' he may commit certain faux pas,

cling-to-those-who; altho' have little fault

yet these are overlooked as mere matter for jest:—

also may make-cause amuse-ment

but if it be a poor wretch, who is so unlucky as to sin in the same way,

if low-mean-'s-class violate

then his crime can on no account be pardoned! this therefore is intended

it crime not may excuse indeed!

as a hint to the men of this world, that they may form a correct idea of themselves!

For men selves-measure may!

論男女喜以小

犬玩意常置膝

上摸弄寵同兒

女一日驢見而

妬之自思曰犬

與我同為獸類

彼得獻媚於主

而我獨不能乎

于是前蹄壓於

主母身上欲作

撒嬌之狀主人

嗔怪即叱馬夫

鞭之是驢之不

自量故也如世

人果倚勢位可

恃者雖有小過

亦可作為玩意

若下賤之輩犯

之罪無可辭耳

為人自量可也

lun nan, neu; hē ē seaou
lun nám, nūy; hee ec sēw

keuen wán-ē:—cháng chē seih-
hūne oon-ee:—sléong chee sāt-

shang mō-lung; chún tung ūrh,
sheong mō-lung; chún tung ēē,

neu. Yih jīh, Leu kēen, urh
nūy. Yat yát, Lūy keen, e

too-che. Tszé-szé yuē, "Keuen
too-che. Tszé szé yuet, "Hūne

"yū Wō, túng wei Show-luy:—
"yū 'nGō, túng wei Sh'au-luy:—

"pē, tīh hēen-mei yū Choo;
"pee, tūk heem-mei yū Chū;

"urh wō, tūh pūh nāng hoo?"
"e 'ngō, tōk pūt nāng oo?"

yū-she tsēen-tē, yā yū
yū-she tseen-tei, átt yū

Choo-moo shín-shang; yūh tsō
Chū-moo shūn-sheong; yuk tsók

sā-keaou-che chwáng:—Choo-jin
sát-kēw-che chōng:—Chū yūn

chín-kwae! tseih, chíh Ma-foo
chūn-kwai! tsik, chik Ma-foo

pēen-che; she Leu-che pūh
peen-che; she Lūy-che pūt

tszé-leang koo yay! Joo shē
tszé-leong koo ya! Yū shei-

jin, kwō ē shē-wei ko
yūn, kwō ec shei-wei ho

chē-chay; suy yew seaou kwō,
chee-chay, suy y'au sēw kwō,

yih ko tsō-wei wán-ē:—
yik ho tsōk-wei oon-ee:—

jō hea-tsēen-che-pei fán-
yōk ha-tseen-che-pooy fán-

che, tsuy woo ko tszé ūrh!
che, tsuy mou ho tszé ēē!

wei jin tszé-leang kō yay!
wei yūn tszé-leong hō ya!

No. 46.

The Lion and the Mouse.

Reciprocate goodness (i. e. the grateful) Rat.

A Lion was soundly sleeping somewhere beyond the City,

Lion soundly-slept by outskirts

when a little Mouse commenced frisking and skipping beside him;

beyond little Rat was side play-

and having wakened the Lion with a start, began to play with him.

leap fright-awakened and played him.

The Lion forthwith put his paw upon him:—

Lion successively by-means-of talon covered

the Mouse could not make his escape, and moaned most piteously

Rat not could escape sorrowful-sound

beneath the monster's paw. The Lion considered that the person

talons-below. Lion remembered little Rat

of the Mouse was so uselessly small that it would not be of the slightest

small-small-'s body kill him

advantage to kill him, and that it would be better to let him go.

no profit not-as (i. e. better to) let-go him.

The Mouse having thus obtained pardon, it so happened that afterwards [meeting Li-Mouse obtained dispense-with afterwards

he met the Lion, who had by mistake fallen into the Hunters' toils, and

on erroneously entered Hunts man's

being so situated could not possibly get out again:—he then remembered

net appearances not could escape Rat

the generosity of the Royal Brute to him when under his paw, and setting [ingly-remembered talon below's goodness accord-

to work, took the net and gnawed it to pieces, when the Lion at length

took net gnawed-broke Lion

succeeded in making his escape! This applies to what we say

began get escape-body as World

in this world, "of a dozen of beams (of wood),

that-which says twelve lengths of beams

"we know not which is the strongest!"

no know which length has strength

and it further says, "when you have an opportunity of letting people go,

further says have let-go-hand-time

"you should let them go; when it is in your power to spare men,

must let-go-hand have spare man

"spare them! do not on any account

[any-account circumstances then spare men do-not-upon-

報恩鼠

Paou 'gǎn Shoo.

Pou yǎn Shū.

獅子熟睡於郊

Szé-tsze shüh-shwuy yü keaou-
Sze-tsze shük-shuy yü kaou-

外小鼠在旁玩

wae; seaou-Shoo tsae pang wán-
'ngoy; sēw--Skū tsoy pong oon-

跳驚醒而戲之

teaou, kīng-sing urh hē-che.
tēw, kīng-sing e hee-che.

獅隨以爪覆之

Szé, suy ē chaou fów-che;
Szé, tsuy ee chaou f'au-che;

鼠不能脫哀鳴

Shoo pūh nǎng tō! gae-ming
Shū pūt nǎng tūte! oy-ming

爪下獅念小鼠

chaou-hea! Szé nēen, seaou-Shoo
chaou-ha! Szé ncem, sēw-Shū

區區之體殺之

keu-keu-che tē; shā-che
kūy-kūy-che tei; shāt-che

無益不如捨之

woo yīh, pūh-joo shāy che!
mou yīk, pūt-yū shāy che!

鼠得免後遇獅

Shoo tīh mēen, how yü Szé-
Shū tūk meen, h'au yü Szé-

子誤投獵者之

tsze, woo-tów Lēe-chay-che
tsze, 'ng-t'au Leep-chay-che

網勢不能脫鼠

wang; shē pūh nǎng tō! Shoo
mong; shei pūt nǎng tūte! Shū

念爪下之恩遂

nēen chaou-hea-che 'gǎn, suy
ncem chaou-ha-che yǎn, suy

將網啣破獅子

tseang wang yaou pō:—Szé-tsze
tseong mong 'ngát pō:—Szé-tsze

始得脫身如世

chē tīh tō-shin! Joo shē
chee tūk tūte-shūn! Yū shei

所謂十二條梁

sō wei, "shīh-urh teaou leang,
shō wei, "shap-ee tēw leang,

唔知邊條得力

"pūh chē hō teaou tīh leīh!"
"m' clez peen tēw tūk lik!"

又云得放手時

yew yun, "tīh fāng-show-she,
y'au wūn, "tūk fong-sh'au-she,

須放手得饒人

"seu fang show; tīh jaou-jin-
"sūy fong sh'au; tūk yēw yūn-

處且饒人切勿

"choo, tseay jaou jin!" tsēē-wūh
"chū, chāy yēw yūn!" tseet-māt

treat a single individual with contempt! It
may possibly happen,
despise man as-little sincerely fear
that the man who appears so poor and mean
to day, may
to-day's mean-man is

nevertheless be your benefactor, on some
future occasion; and no
after-ward's goodness-man also
one can be certain that it may not be so!
not may certain truly.

No. 47.

The Frogs beg Jupiter for a King.

*Frogs beg Pih-Tē (or Northern Emperor,
a great god among the Chinese.)*

The Frog species had lived for a long time
in peace and quietness, and
Frog-species tranquil-rest days-long

each looked after his own business:—still
in their hearts they were
each maintained each estate heart always

not contented; they were pleased to be stir-
ring, they disliked to be at
not enough liked stirring not liked

rest, because that they had not yet a King!
tranquillity considered-it-so not have country

With that they besought the great god
Pih Te,
King. There-upon begged-prayed Pih-

that he would select and confer upon them
a King; for the purpose
Tē choose-grant a King in-order-to

of superintending the whole community of
Frogs. Pih Te rebuked them,
rule all Frogs. Pih-Tē scolding

saying, "ye dwell in tranquillity, and each
takes care of himself;
said ye peacefully-dwell selves-

"your sources of happiness are quite inex-
haustible! and yet,
defend pleasure not exhaust still

"not to feel contented, but to wish to beg
not to-know sufficient and desire to beg

"a King to constrain you! is not this
a King thereby selves-restrain how

"the very acmé of folly!" But the Frogs
persisted in begging again,
not-wisdom's utmost! Frogs begged

and a third time; upon which Pih Te flung
them down

again thrice Tē then by-means-of wood-
a block of wood. The pond being suddenly
a-piece pelted them the pond suddenly

輕視人小誠恐

今日之小人

將來之恩人亦

未可定也

king-shē jin seaou! ching kung,
hing-shee yün sēw! shing huug,

kin-jih-che seaou-jin, she
hūm-yat-che sēw-yün, she

tseang-lae-che 'gān-jin:—yih
tseong-loy-che yūnn-yün:—yik

wē ko-ting yay!
mee ho ling ya!

蛤求北帝

Kō kēw Pih Tē,
Hōp k'au Pāk-Tei.

蛤蚧安靜日久

各守各業心常

不足喜動不喜

靜以為未有國

王于是懇求北

帝選賜一王以

管衆蛤北帝叱

曰汝等安居自

守快樂無窮尚

不知足而欲求

一王以自束何

不智之甚蛤求

再三帝則以木

塊擲之其塘忽

Kō-keae gān-tsing jih-kēw:—
Hōp kai ōan-tsing yat-k'au:—

kō show kō nēē, sin shang
kōk sh'au kōk yecp, sām sheong

pūh tsūh; hē tūng pūh hē
pūt tsūk; hee lūng pūt hee

tsing, ē wei wē-yew Kwō-
tsing, ee-wei mee-y'au Kwōk-

Wang! Yū-she kǎn-kēw Pih-
Wong! Yū-she hūn-k'au Pāk-

Tē, seuen-szé yih Wang; ē
Tei, sūne-tsze yat Wong; ee

kwán chūng-Kō. Pih-Tē chih!
koon chūng-Hōp. Pāk-Tei chik!

yuē, "joo-tāng 'gān-keu tszé-
yuet, "yū-lāng ōan-kūy tszé-

"show, kwae-lō woo kéung; shang
"sh'au, fai-lok mou kung; sheong

"pūh chē tsūh, urh yūh kēw
"pūt chee tsūk, e yuk k'au

"yih Wáng ē tszé-shuh:—hō
"yat Wōng ee tszé-chuk:—hō

"pūh-chē-che shín!" Kō kēw
"pūt-chee-che shám!" Hōp k'au

tsae san, Tē, tsih ē mūh-
tsoy sam, Tei, tsūk ee mūh-

kwae chih-che! Ke tāng, hwūh
fai 'chāk-che! Ke tōng, fūll

put in motion by the plump, all the Frogs
in a fright [fear-
seeing (i. e. feeling) plump! stir! all Frogs
exclaimed, "the Great King is come!!"
fully said Great King arrived indeed

Each faster than the other, then dived down
to avoid him! but in a
every striving dived-shunned little-time

brief space of time, seeing that there was
nothing extraordinary, they

seeing not great difference little-by-little

gradually came to the surface again when
each made his respectful

again ascended each did respect-fully

obeisance, and privately spied what he was
about:—(they found him

and sub-rosa examined he that-which did

to be) absolutely good for nothing! so they
slighted him, so much so

one nothing that-which use! so slighted

as to get upon his back (i. e. upon the wood)
him assembled with wood upon and

and to make quite a fool of him! They
then again begged

played-trifled-him and-again begged

Pih Te, saying, "we have to feel grateful
for the Great King you

from Tē saying grateful confer Great

"have granted us; but he is weak and
"useless, there is no action about

King weak-feeble not excite we

"him; we constantly wish to change him,
"and we pray that

always wish to-change him beg

"you, oh! Pih Te, will be pleased to
"comply!" Pih Te could not have

Tē see-grant (i. e. to grant) Tē not pa-

patience with them any longer, so he ac-
cordingly let a great Snake

tience so let-go long Snake fall

drop into the pool; which upon it's arrival,
instantly devoured

stream on-arrival then ate-up

several of their number! The community
of Frogs, upon this uttered a cry of

several Frogs all Frogs, "oh!" manner

surprise and horror! and in a great hurry
ran to lay their complaint before

hurriedly stated to Supreme Tē saying

the supreme god, saying, "the Snake-King
"does us much evil! better have

Snake-King does harm! not-as (i. e. better)

"no King at all! please send him away!"
Pih Te replied,

no King please take-away him! Tē

"at first you begged me for a King, and
"now

said beginning begged a King now

見响動衆蛤駭

然曰大王至矣

各爭潛避少刻

見無大異漸漸

復上各為恭敬

而陰察其所為

一無所用乃慢

之集於木上而

戲弄之又復求

於帝曰蒙賜大

王懦弱不振吾

等每欲換之乞

帝見許帝不耐

煩遂放長蛇落

港一到則食去

數蛤衆蛤哇然

奔告於上帝曰

蛇王為害不如

無王請去之帝

曰始求一王今

kēen "héang! túng!" chung Kō hae-
keen "heong! túng!" chung Hōp hey-

jen, yuē, "Tá Wáng chē ē!!"
yeen, yuet, "Tai Wōng chee ee!!"

kō tsāng tsēen-pē; shaou-kih,
kók chāng tseem-pee; shēw-hák,

kēen woo tá ē, tsēen-tsēen
keen mou tai ee, tseem-tseem

fūh shang; kō wei kung-king,
fook sheong; kók wei kung-king,

urh yin chā ke sō wei:—
e yūm chāt ke shō wei:—

yīh woo so yung! nae mán-
yat mou sho yung! nai mán-

che; tseih yü Mūh-shang, urh
che; tsáp yü Mūk-sheong, e

hē lung-che! Yew-fūh kēw
hee-lung-che! Y'au-fook k'au

yü Tē, yuē, "mūng szé Tá
yü Tei, yuet, "mūng tszé Tai

"Wáng, nō-jō pūh-chín! woo-
"Wōng, nō-yók pūt-chün! 'ng-

"tāng mei yūh hwán che! kēih
"tāng mooy yuk woon-che! hát

"Tē kēen-heu!" Tē pūh nae-
"Tei keen-hūy!" Tei pūt noy-

fán! suy fang chāng Shāy lō
fán! suy fong chéong Shay lók

keang:—yīh-taou, tsīh shīh-keu
kōng:—yāt-tou, tsuk shik-hūy

soo Kō! chung Kō "wa!"-jen,
shou Hōp! chung Hōp "waa!"-yeen

pūn kaou yü Shāng Tē, yuē,
pūn kou yü Shéong Tei, yuet,

"Shāy-Wang wei hae! pūh-jōo
"Shāy-Wong wei hoy! pūt-yū

"woo Wáng! tsing keu-che!" Tē
"mou Wōng! tsing hūy-che!" Tei

yuē, "chē, kēw yīh Wang; kin
yuet, "chee, k'au yat Wong; kām

"that I have given you one, how can you
again
since gave him how by-what again
"request me to send him away! be he good,
"or be he bad,
beg request go. His good bad
"it is only you who have brought (the evil)
"upon yourselves!
is ye yourselves-brought-it-upon

"I had already warned and commanded
"you to remain [you
indeed I already made-known-commanded

"as you were; and you must
as-usual and (or but) ye

"still beg for change! you ought then just
"to suffer this evil
must beg aller-change ought receive

"patiently, and need not wait to trouble
"me with any more of your requests!"
this hurt not wait request indeed.

Thus the men of this world! of those
whose properties (or professions)
As world-men original-estate quiet-

yield them the greatest comfort and hap-
piness, and who, from being
pleasant self-possessed still not fill

still dissatisfied, proceed to try experiments,
which in the end make
expectations leading-to play-skilful contrary

them look exceedingly foolish;—I have
indeed seen but too many!
stupid those-who I many see indeed!

No. 48.

The Viper and the File.
Poisonous-Snake bites File.

In olden times was a poisonous Viper;
which having crawled into [entered
Formerly had poisonous-Snake circuitously-

a Blacksmith's shop, immediately commenced
gnawing everything he met there.
iron-shop meeting things immediately bite

A sharp File lay most opportunely before
him;
apropos had sharp-File was before

and the Viper having coiled himself round
it, set to work to bite it.

Snake then wrapped-round and bit it

His mouth coming in contact with the teeth
of the File. certain drops of blood
mouth meeting File teeth blood drops

appeared; and judging by these that he had
so bitten the File

might see taking-it-for bite-wound

既與之何以又

求請去其好歹

是你等自取之

也吾已告誡你

等如常而你等

必求更改應受

此害無俟請也

如世人本業安

樂自如還不滿

意以致弄巧反

拙者吾多見矣

"kē yü-che, hō ē yew
"kee yü-che, hō ee! y'au

"kēw tsing keu? ke haou, tae,
"k'au tsing hūy? ke hou, toi,

"she nē-tāng tszé-tseu-che
"she nee-tāng tszé-tsūy-che

"yay! woo ē kaou-keae nē-
"ya! 'ng ee kou-kai nee-

"tāng joo-chāng, urh nē-tāng
"tāng yū-shéong, e nee-lāng

"peih kēw käng-kae! ying show
"peet k'au kang-koy! ying sh'au

"tsze hae, woo szé tsing yay!"
"tsze hoy, mou tszé tsing ya!"

Joo shē-jin, pūn-nēe gán-
Yū shei-yūn, poon-yeep ōan-

lō tszé-joo; hwán, pūh mwar-
lok tszé-yū; wán, pūt moon-

ē; ē-chē lung-keau, fán
ee; ee-chee lung-hau, fán

chuē-chay, woo tō kēen ē!
chuet-chay, 'ng tō keen ee!

Tūh-Shāy yaou Tsō.
Tūk-Shāy 'ngaou Tsō.

毒蛇咬銼

昔有毒蛇沿入

鐵舖遇物即咬

適有利銼在前

蛇則纏而咬之

口觸銼齒血滴

可見以為咬傷

Seih yew Tūh-Shāy, yuen-jūh
Sik y'au Tūk-Shay, yūne-yāp

tēē-poo; yū wūh, tseih yaou!
teet-pou; pū mūt, tsik 'ngaou;

Shih, yew lē-Tsō tsae tsēen;
Shik, y'au lee-Tsō tsoy tseen;

Shāy tsih chēn, urh yaou-che.
Shāy tsūk cheen, e 'ngaou-che.]

Kow chūh Tsō chē, heuē-teih
H'au chūk Tsō chee, heut-tik

ko kēen; ē-wei yaou-shāng
ho keen; ee-wei 'ngaou-shéong

as to wound him, he further proceeded to bite him more.

this File after-again bit him.

But the File said, "your heart is too poisonous by far!"

File said your heart too venomous

"you cannot harm others, and on the other hand

not can hurt men contrarily hurt

"you harm yourself!" Just so in this world there is a class of wolfish-yourself. *As world have wolf-*

hearted individuals, who constantly make use of language,

hearted persons always are dark-midst

whereby to traduce people in the dark;
by-means-of language vilify men and

and these know not, that in reality they only vilify themselves!

not know truly selves vilify indeed

Beware of such!

careful-of-them

No. 49.

The Treaty of the Wolves and Sheep.
Sheep with Wolves engage-by-oath.

From days of old, the Wolves and the Sheep have been bitter enemies,

From old Wolves Sheep bound-enmity

for long indeed! The reason why the Sheep did not receive hurt

long-time! Sheep's where-by

at the hands of the others, was that the Shepherds had always

not receive their evil was Shep-

fierce hunting Dogs to protect them:

[tecting herd always by-means-of hunting-Dogs pro-

the Wolves knew the valour of the Dogs; and reflecting within themselves,

them Wolves knew Dogs valor selves-

judged that they were not fit to be the Dogs' antagonists: and further, thought not their antagonists and

as these Sheep long ago had not sufficed further by these Sheep not obtained

to fill their bellies, they were thereat most indignant! Thereupon

fill belly made hatred upon-which

they threw out sundry insinuations to the Sheep, urging, "We were

insinuated to Sheep saying We

此銚復再咬之

銚曰汝心太毒

不能害人反害

自己如世有狼

心者常在暗裡

以言語誑人而

不知實自誑也

慎之

tszé Tsō, fūh-tsae yaou-che!

tsze Tso, fook-tsoy 'ngaou-che!

Tsō yuě, "joo sin tae tūh!

Tsō yuet, "yū sūm tai tūk!

"pūh nǎng hae jín, fán hae

"pūt nǎng hoy yūn, fán hoy

"tszé-kē!" Joo shē, yew lǎng-

"tszé-kee!" Yū shei, y'au lóng-

sin-chay; cháng tsae gán-le,

sūm-chay; shéong tsoy úm-luy,

ē yén-yū hwuy jín; urh

ee yeen-yū wei yūn; e

pūh chē, shīh tszé-hwuy yay!

pūt chee, shát tszé-wei ya!

shín-che!

shún-che!

羊與狼盟

Yáng, yū Láng míng.

Yaong, yū Lóng mǎng.

自古狼羊結仇

久矣羊之所以

不受其害乃牧

者常以獵犬護

之狼知犬勇自

忖非其敵手而

又以此羊不得

充腹為恨于是

媚於羊曰我等

Tszé koo, Láng, Yáng, kěe-chow

Tszé koo, Lóng, Yaong, keet-ch'au

kēw ē! Yáng-che so-ē

k'au ee! Yaong-che shō-ee

pūh show ke hae, nae mūh-

pūt sh'au ke hoy, nai mūk-

chay cháng ē lēē-Keuen hoo-

chay shéong ee leep-Hūne oo-

che:—Láng chē Keuen yung, tszé-

che:—Lóng chee Hūne yung, tszé-

tsun fē ke teih-show; urh-

tsūn fee ke tīk-sh'au; ee-

yew, ē tszé Yáng, pūh tīh

y'au, ee tszé Yaong, pūt tūk

chúng fūh; wei hǎn! Yū-she,

chúng fook; wei hūn! Yū-she,

mei yū Yáng; yuě, "Wō-tǎng

mee yū Yaong; yuet, "nGō-lǎng

"at first very good friends indeed! our
"fathers held intercourse together,
originally good-friends fathers blended

"and so did their children! it is all the
"fault of these mad Dogs,
Sons went all because mad Dogs

"who cause us to look on each other as
"enemies! now,
make us as enemies now

"altho' it is very true that we suffer from
"the bad temper of the Dogs,
we altho' receive their anger

"yet you yourselves, Gentlemen, are
and Gentlemen also not-yet

"continually being constrained by them!
"why then
not receive their government! how

"not lay a representation before your Mas-
"ter, and cause him
not state-inform Master cause

"to send them away? we then should be
"the same good friends
send-away-them. We mutually-well

"that we were at first! and would not this
"be a most excellent plan?"
as beginning how not wise indeed!!

The Sheep believed them, and ever after-
wards would not consent
Sheep believed them afterwards not

to remain in the same place as (or beside)
the Dogs; the Wolves
with Dogs together-remain Wolves then

then in the time of a drum-beat seized
them! and the repentance of
one drum caught-them. Sheep repentance

the Sheep was of no avail! This applies
to those men who are always
not come-up-to. As world-men often

grumbling at the wholesome restraints
imposed upon them by the magistrates:
grudge Mandarin rule-restrain not

little do they know, that if there were no
magistrates (to restrain them),
know one no Mandarin immediately

they would then be constrained by thieves
and robbers,
become robbers that-which govern more

which would be infinitely worse!
have extreme indeed!

No. 560.

The Axe in want of a Handle.
Axe begs Handle.

Formerly there was an Axe, which altho'
sharp enough,
Of-old had Axe altho' sharp

本來相好父交

子往皆因狂犬

使我輩如仇今

我等雖受其氣

而足下亦未嘗

不受其制也何

不告知主人令

去之我等相好

如初豈不善哉

羊信之以後不

與犬同處狼則

一鼓擒之羊悔

無及如世人每

怨官府管束不

知一無官府即

為賊人所制更

有甚焉

斧頭求柄

昔有斧頭雖銳

"pūn-lae seang-haou! foo keaou,
"poon-loy seong-hou! foo kaou,

"tszé wáng; keae yin kwáng Keuen,
"tszé wóng; kai yūn kwóng Hūne,

"szé wō-pei joo chów! kin,
"szé 'ngō-pooy yū ch'au! kūm,

"wō-tǎng suy show ke kē;
"ngō-tǎng suy sh'au ke hee;

"urh Tsūh-hea, yīh wē-chang
"e Tsúk-ha, yik mee-cheong

"pūh show ke chē yay! hō
"pūt sh'au ke chei ya! hō

"pūh kaou-chē choo-jin, ling
"pūt kou-chee chū-yūn, ling

"keu-che? wō-tǎng seang-haou
"hūy-che? 'ngo-lǎng seong-hou

"joo choo; kē pūh shēn tsae!!
"yū chū; hee pūt sheen tsoy!!"

Yang sín-che; ē-how pūh
Yaong sūn-che; ee-h'au pūt

yū Keuen túng-choo:—Láng tsīh
yū Hūne túng-chū:—Lóng tsūk

yīh koo kín-che! Yáng hwuy
yat koo kūm-che! Yaong fooy

woo keih! Joo shē-jin, mei
mou kūp! Yū shci-yūn, mooy

yuen Kwan-foo kwán-shūh; pūh
yūne Koon-foo koon-chúk; pūt

chē! yīh woo Kwán-foo, tsēih
chee! yat mou Koon-foo, tsik

wei tsīh-jin so chē! kǎng
wei tsák-yūn sho chei! kǎng

yew shín yen!!
y'au shúm yeen!!

Foo-tów kēw Ping.
Foo-t'au k'au Pēng.

Seih yew Foo-tów, suy juy
Sik y'au Foo-t'au, suy yuy

was yet good for nothing; so he bethought himself, "I must have
yet no use self-reflected must
"a Handle; and then I may make myself
"useful
obtain a handle then may see-
"in my day and generation:—so he begged
[begged the
use (i. e. be useful) with age (or world) so
of a Tree, saying, "My Master! would you
"be so kind as
Tree saying Mas-ter confer-upon me
"to give me a bit of wood! I only want
"what will be just enough [make
one wood not-more-than hardly-enough to-
"to make me a Handle and no more! (grant
"me but this) and at
a handle sufficient! other-day
"some future time I shall certainly endea-
"vor to repay you!" The Tree
surely-ought to-aim-at recompense the Tree
looking at herself, and seeing her branches
most luxuriantly abundant,
self-regarding bran-ches many-abundant
(thought within herself) "why should I
"grudge him a handle," and so
why grudge a handle! generously
most generously gave it him. The Axe
having now obtained a Handle,
gave it Axe having-obtained the handle
there was not a Tree in the whole forest
that was not
what was Tree forest utterly received
hewn down by him! and what monstrous
stupidity was not this
cut-away! how the Tree—'s
on the part of the Tree!! This reminds
us of the current saying
stupidity?! as world-men that-which
in this world, about "assisting a Tiger by
"adding wings to him!"
say help Tiger add wings further
and there is another saying of "presenting
"a knife (to a man) and then begging your
say offer-up knife beg life is-so
"life of him," which is quite in point!
Every man then ought strenuously
truly! every-man must-necessarily each
to defend his own! do not for any sake yield
an inch (of what is
keep his portion do-not-for-any-sake cubit
your right) to others! or it is really much
to be feared, that it may end
inch give (other)-men sincerely fear have
like our story of the Axe and the Handle;
when your repentance
as Axe Handle then repent it
will be late indeed!
late indeed!

而無用,自思必
得一柄,方可見
用於世,乃乞其
樹曰先生賜我
一木不過僅爲
一柄足矣他日
自當圖報其樹
自顧枝柯繁盛
何惜一柄慨然
與之斧得其柄
所有樹林盡被
伐去何其樹之
愚哉如世人所
謂助虎添翼,又
云遞刀乞命是
也凡人必須各
守其分切勿尺
寸與人誠恐有
如斧柄則悔之
晚矣

urh woo yung; tszé-szé, "peih
e mou yung; tszé-szé, "peet

"tíh yíh Ping, fang ko keen-
"lūk yat Pèng, fong ho keen-

"yung yü shē!" nae keíh ke
"yung yü shēi!" nai hát ke

Shoo, yüē, "sēen-sāng! szé wō
Shū, yuet, "seen-shang! tszé 'ngō

"yíh mūh, pūh-kwō kín wei
"yat muk, pūt-kwō kán wei

"yíh Ping, tsūh ē! ta-jíh
"yat Pèng, tsuk ee! ta-yat

"tszé-tāng too-paou!" Ke Shoo,
"tszé-lóng too-pou!" Ke Shū,

tszé-koo chē-kō fan-shing:—
tszé-koo chee-ō fan-shing:—

"hō seíh yíh pīng!" kae-jen
"hō sík yat pēng!" koy-yeen

yü-che! Foo, tíh ke Ping;
yü-che! Foo, lūk ke Pèng;

sō yew Shoo-lín, tsín pē
shō y'au Shū-lám, tsún pee

fā-keu! hō ke Shoo-che
fát-hūy! hō ke Shū-che

yü tsae!! Joo shē jin so
yü tsay!! Yü shēi-yūn sho

wei, "tsoo Hoo, tēen Yíh"; yew
wei, "chō Foo, teem Yík"; y'au

ynn, "tē taou, keíh mīng," shē
wūn, "tēi tou, hát mēng," shē

yay! Fan-jin peíh-seu kō
ya! Fan-yūn peet-sūy kōk

show ke fun! tsēē-wūh chíh,
sh'au ke fun! tseet-mūt chēh,

tsun, yü jín; ching kung yew
tsūn, yū yūn; shing hung y'au

joo Foo, Ping, tsíh hwuy-che
yū Foo, Pèng, tsūk fooy-che

wan-ē!
mán-cc!

The Stag, the Oxen, and their Master.
Stag implores Oxen-deliver.

Of old there was a Stag which being pursued
[i. e. was driven by
Formerly had Stag received-driving from

by the Huntsmen, was running about skulking
hither and thither to [ning-for-life
Huntsmen four-(directions)-sneaked-off run-

save his life; when he by mistake, entered a
lane where there was no thorough- [pressed
erroneously rushed into cul-de-sac being-

fare; and being hard-pressed, went into a
stall where were Oxen, [teously begged
hurried entered Oxen-railed-enclosure pi-

and implored them all, saying, "oh! Gen-
tlemen! save my life!"

all Oxen saying Mas-ters! deliver-

The Oxen asked him what the matter was,
and the Stag said

life Oxen questioned him Stag said

"the Hunters alas! are pursuing me!"

The Oxen observed,

Hunts-men drive me Oxen said

"the Hunters will never come to this place!"

Hunts-men not arrive this place

"you may therefore be at ease on that score,

"only should

you therefore compose-heart it-only-is

"our Master come, then indeed it would

"be difficult to secure you!"

Master come then not can

The Stag next begged them to show him
some way of protecting himself,

secure Stag then again begged protect-

and the Oxen answered, "do you then hide
yourself among

plan Oxen said you therefore conceal

"the whole group of us." Just as they
were speaking,

with ranks-amidst. Just speaking-space

the Cowherd came to give the animals their
pasture; he only took

Cow-herd came to-feed only took

the provender and put it down, when he
wheeled round

grain-food put-down turned-body

and went away. The Stag accordingly
(thought that he had) got over it,

then went Stag accordingly obtained escape

but the Oxen said, "Master has not yet
come,

Oxen said Mas-ter not come

"so do'nt you be so glad! we fear that
"when Master really

you d'ont gladsome we fear Mas-

"does come, you will find it very hard
ter come-time you must-surely not

鹿求牛救

昔有鹿被逐於

獵戶四遭逃命

誤投窮巷逼得

奔入牛欄哀懇

衆牛曰先生救

命牛訐之鹿曰

獵戶逐我牛曰

獵戶不到此處

汝且放心惟是

主人來則不能

保鹿則再求護

法牛曰汝且藏

於隊中正言間

牧童來飼止將

糧食放下回身

便去鹿遂得免

牛曰主人未來

汝勿喜吾恐主

人來時汝必不

Lüh k'ew 'N'ew-k'ew.

Luk k'au 'nGau-k'au.

Seih yew Lüh, pē-chüh yū

Sik y'au Luk, pee-chók yū

Lëe-hoo; szé-tswan taou-ming,

Leep-oo; szé-ch'ne tou-meng,

woo-tow keung-heang; peih-tih,

'ng-l'au kung-hong; pik-luk,

pün jüh 'N'ew-lan; gae-kän

pün yap 'nGau-lan; oy-hün

chung-'N'ew, yue, "S'een-säng! k'ew

chung-'nGau, yuet, "Seen-shang! k'au

"ming!" 'N'ew k'ee-che. Lüh yue,

"meng!" 'nGau keet-che. Luk yuet,

"Lëe-hoo chüh wō!" 'N'ew yue,

"Leep-oo chók 'ngō!" 'nGau yuet,

"Lëe-hoo püh taou tszé-choo!

"Leep-oo püt tou tszé-chū!

"joo tseay fang-sin; wei-she

"yū ch'ay fong-süm; wei-she

"Choo-jin lae, tsih püh-näng

"Chū-yün loy, tsük püt-näng

"paou!" Lüh, tsih tsae k'ew hoo.

"pou!" Luk, tsük tsoy k'au oo-

fā; 'N'ew yue, "joo tseay tsäng

fat; 'nGau yuet, "yū ch'ay tsong

"yū tuy-chung!" Ching yen-k'een,

"yū tuy-chung!" Ching yeen-kan,

Müh-tung lae szé; chē, tseang

Muk-tung loy tszé; chē, tseang

leang-chih fang-hea; hwuy-shin

leong-shik fong-ha; ooy-shün

p'een keu! Lüh suy tih-m'een.

peen hūy! Luk suy tük-m'een.

'N'ew yue, "Choo-jin wē lae,

'nGau yuet, "Chū-yün mee loy,

"joo wūh hē! woo kung Choo-

"yū mūt hee! 'ng hung Chū-

"jin lae-she, joo peih püh

"yün loy-she, yū peet püt

"indeed to make your escape!" In a brief space of time, the Master
can escape! brief-space-of-time Mas-
actually came! the first thing he did, was
to count over

ter indeed arrived first counted the

his Oxen; afterwards he examined them
all over,

Oxen afterwards examined their whole-body

there was not one that he did not inspect
most thoroughly; and

not one not around-complete there-upon

with that seeing that there was a Stag a-
mong them, he dragged

saw had a Stag dragged-out

him out and killed him! Thus it is in the
affairs of

killed him. As world-midst's

this world! there is no one who looks so
minutely

business Master not have not

into matters, as the Master does himself!
very-regard-minutely-those-who indeed.

No. 52.

The Lion and the Stag.

Stag enters Lion-den.

A Stag was once hotly pursued by a War-
rior, so much so

Stag because military-man followed-pressed

that he had no way of escape; when most
opportunely he saw

urgently not could escape apropos saw

a cave just before him, and bounced into it
in a great hurry!

face-before a cave quickly-hurriedly

But who would have thought it! within
that cave

rushed-in ever-anticipate! the midst

was a fierce Lion! The Lion's heart was
right well-pleased

had Lion was indeed! Lion heart

at the adventure, and he laid hold of him
without any effort!

very glad no trouble and obtained

The Stag being now at the point of death,
said, repenting of it

him Stag near death repented it

most bitterly, "before me there is a Lion
"about to devour me,

saying before have Lion eat

"and behind me is a Warrior in pursuit of
"me;

me after have military-man follow

"and such alas! is my unhappy fate!
me fate ought as-thus if

能脫也少頃主

久果至先數其

牛後驗其遍身

無一不週於是

見有一鹿扯出

宰之如世間之

事主人未有不

最關切者也

"nǎng tō yay!" Shaou-king, Choo-
"nǎng tūte ya!" Shēw-king; Chū-

jin kwō chē! sēen, soo ke
yūn kwō chee! seen, shou ke

'Nēw; how, yén ke pēen-shin:—
'nGau; h'au, yeem ke peen-shūn:—

woo yīh pūh chow! yū-she,
mou yat pūt ch'au! yū-she,

kēen yew yīh Lūh; chāy-chūh,
keen y'au yat Lūk; chāy-chut,

tsae-che! Joo shē-kēen-che-
tsoy-che! Yū shei-kan-che-

sze; Choo-jin wē yew pūh
sze; Chū-yūn mee y'au pūt

tsuy-kwan-tsēē-chay yay!
tsuy-kwan-tseet-chay ya!

鹿入獅穴

Lūh jūh Szé-heuē.
Luk yap Szé-yuet.

鹿因武士追迫

急不能脫適見

面前一穴疾忙

投入殊料其中

有獅在焉獅心

甚喜不勞而得

之鹿臨死悔之

司前有獅子食

我後有武士追

我命該如此倘

Lūh, yin Woo-szé chuy-pīh,—
Luk, yūn Mou-szé chuy-pák,—

keih, pūh nǎng tō; shīh! kēen
kūpp, pūt nǎng tūte; shik! keen

mēen-tsēen yīh heuē, tseih-māng
meen-tseen yat yuet, tsāt-mōng

tōw-jūh:—shoo-leaou! ke chung,
t'au-yáp:—shū-lēw! ke chung,

yew Szé tsae yen! Szé sin
y'au Szé tsoy yeen! Szé sum

shin hē! pūh laou, urh tīh-
shūm hee! pūt lou, e tūk-

che. Lūh lin szé, hwuy-che
che. Luk lūm szé, fooy-che

yuē, "tsēen, yew Szé-tsze chih
yuet, "tseen, y'au Szé-tsze shik

"wō; how, yew Woo-szé chuy
"ngō; h'au, y'au Mou-szé chuy

"wō:—mīng kae joo tszé! tǎng
"ngō:—mēng koy yū tszé! tōng

"if the Warrior had caught me, perhaps
"he might not

military-man had me perhaps not

"have killed me; on the contrary, he might
"have reared me! this is

kill but rear me further not

"however what no one can ascertain; but
"now that I am being devoured

may conjecture! now received Lion

"by the Lion, of what avail is my repent-
"ance!"

eat me repent what come-up-to!

This is just like those, who being pinched
by poverty and want, are

As because-of poverty-distress and errone-

*mistakenly induced to violate the laws; thus
leading to their being bound*

cause violate-laws leading-to body

hand and foot, and cast into prison; and
alas! these know not that this

bound prison-midst and not know

is much worse than even poverty or dis-
tress!

still-more extreme with poverty-distress!

No. 53.

The contention of the Sun and the Wind.
Sun Wind mutually wager.

The Sun and the Wind were always con-
tending which was the

Sun with Wind mutually-wrangled strong

stronger, and which the weaker; the one
would on no account give way

weak both not mutually-yield extremely

to the other; and they longed to make trial
of their respective pretensions.

wished one compare high low unexpectedly

Suddenly they saw a traveller on the road,
who had wrapped himself

saw road-upon travelling-man put-on-

up in his cloak, and was coming along in a
great hurry.

had a-cloak hurriedly-hastily and

The Sun exclaimed, "how wonderful!
"how marvellous this is!"

coming Sun said wonderful!! wonderful

"you and I have each of us been speaking
"of our great power,

extreme!! you I each self-call

"and we have not yet been able to dis-
tinguish (which is the greater); now
great not can divide now

"however there is a man coming hither-
"ward, who has got on a cloak;

coming-man body put-on outside-cloak

"let you and myself each make a trial of
"skill,

you I each put-on-force magical-art

武士得之或不

殺而養之猶未

可料也今被獅

食之悔何及也

如因窮困而悞

為犯法以致身

繫獄中而不知

更甚於窮困也

"Woo-szé tih-che, hwō pūh

"Mou-szé tūk che, wāk pūt

"shā, urh yāng-che; yēw wē

"shāt, e yaong-che; y'au mee

"ko leaou yay! kīn, pē Szé

"ho lēw ya! kūm, pee Szé

"chih-che; hwuy hō keih yay!"

"shik-che; fooy hō kūp ya!"

Joo, yīn kéung-kwān, urh woo-

Yū, yūn kung-kwān, e 'ng-

wei fān-fā; ē-chē shīn

wei fān-fāt; ē-chee shūn

kē yō chung:—urh pūh chē,

hei yōk-chung:—e pūt chee,

kāng shīn yū kéung-kwān yay!

kāng shūm yū kung-kwān ya!

日風相賭

Jih, Fung, seang-too.

Yāt, Fung, seong-tou.

日與風互爭強

弱兩不相讓甚

欲一較高下忽

見路上行人穿

着外套忙奔而

來日曰妙哉妙

哉你我各自稱

大未能令別今

來人身穿外套

你我各施法術

Jih, yū Fung, hoo-tsāng kéang,

Yāt, yū Fung, oo-chāng kéang,

jō; leang pūh seang-jāng, shīn

yók! leong pūt seong-yaong, shūm

yūh yīh keaou, kaou, hea! Hwūh!

yuk yat kaou, kou, ha! Fāt!

kēen loo-shang hīng-jīn, chuen-

keen loo-sheong hāng-yūn, chūne-

chō wae-taou; māng-pūn urh

cheok 'ngoy-tou; mōng-pūn e

lae! Jih yue, "meaou tsae! meaou

loy! Yāt yuet, "mēw tsoy! mēw

"tsae! nē, wō, kō tszé-ching

"tsoy! nec, 'ngō, kōk tszé-ching

"ta, wē nāng fūn-pē; kīn,

"tai, mee nāng fūn-peet; kūm,

"lae-jīn shīn chuen wae-taou;

"loy-yūn shūn chūne 'ngoy-tou;

"nē, wō, kō shē fā-shūh;

"nec, 'ngō, kōk shee fāt shūt;

"and he who can make the traveller part
"with his garment,
can cause travell-er put-off-clothes

"is the conqueror!" With that, by mutual
agreement
he who does gain with-that mutually

they adjusted the wager. As it belonged to
the Wind to give his trial
wagered the Wind then first put-in-

of skill first, all of a sudden a furious hur-
ricane arose!
force plans great whirlwind suddenly rose

which very nearly took the traveller's cloak,
nearly-took travel-er outside-garment

and blew it away from him. The traveller
however held on firmly
blew-fell. Travel-er by-means-of hand

with his hands, and thus avoided (losing
it); and the Wind being ex-
defended-held obtained-escape Wind plans

hausted, or being unable to do more, it now
remained to the Sun,
since not could do and came-to

to show what he could do. Amid a sky
unshadowed by a single cloud,
Sun make plans cloud-clear sky-

he threw out his beams so fiercely radiant,
that the perspiration in [bright travel-
empty (i.e. mid-air) shining-splendour fierce-

streams ran down the traveller's cheeks; the
hot air

er sweat flowed-down two jaws hot-

became insufferable, and the traveller had
no resource

air difficult to-sustain only-could put-

but to lay aside his cloak; and so it was
off outer-garment there-fore Sun

that the Sun became the conqueror! Thus
it is among the men of this
was gainer truly!! As world-men

world who vainly rely on mere brute force
(the fortiter in re) for success,
in-vain cling-to blood-temper's valor

and thus it is that too many of them are
losers; much better on the other
many lead-to have loss contrary not

hand is it to measure one's strength by
mildness (the suaviter in modo) thro' [begin
as (i.e. better) soft-gentle measure strength

which men may be spared unlooked-for
calamities!

obtain no unlooked-for-evil.

No. 54.

The Old man at the point of death and his
Sons.

Husband-man's bequeathed-instructions.

能使行人脱衣

者為勝於是相

賭其風則先行

作法大颶突起

幾將行人外套

吹落行人以手

護持得免風法

既無可施及至

日作法雲淨天

空照耀猛烈行

人汗流兩頰熱

氣難當只得脱

下外套是以日

為勝耳如世人

徒恃血氣之勇

多致有失反不

如溫柔量力始

得無虞

農夫遺訓

"nǎng szé hǐng-jin tò-ē-

"nǎng szé hǎng-yǔn tūte-cc-

"chay, wei shǐng!" yǔ-she seang-

"chay, wei shǐng!" yǔ-she seouga

too; ke Fung, tsǐh sēen hǐng-

tou; ke Fung, tsǔk seen hǎng-

tsǒ fá. Ta keu tūh kē!

tsok fát. Tai kūy tūte hee!

kē-tseang hǐng-jin wae-taou

kee-tseong hǎng-yǔn 'ngoy-tou

chuy-lǒ:—hǐng-jin ē show

chuy-lok:—hǎng-yǔn ee sh'au

hoo-chē, tǐh-mēen! Fúng fá,

oo-chee, tūk-mēen! Fúng fat,

kē woo ko shē; kēh chē

kee mou ho shee; kǔp chee

Jǐh tsǒ fá. Yūn-tsing tēen-

Yát taok fát. Wūn-tsing teen-

kung, chaou-yaou mǎng-lěē! hǐng-

hung, chēw-yēw mǎng-leet! hǎng-

jin, hǎn lēw leang kēē; jē-

yūn, hōan l'au leong káp; yeel-

kē nán tǎng! chǐh-tǐh tò-

hee nán tǒng! chik-tūk tūte-

hea wae-taou; she-ē Jǐh

ha 'ngoy-tou; she-ee Yát

wei shǐng ūrh! Joo shē-jin

wei shǐng ēē! Yū shei-yūn

too chē heuē-kē-che yūng,

tou chee heut-hee-che yūng,

tō chē yew shǐh; fán, pūh-

lō chee y'au shát; fán, pūl-

joo wǎn jow leang leǐh; chē

yū wūn-y'au leong lǐk; chee

tǐh woo yū!

tūk mou yū!

Nung foo ē-heun.

Nung-foo wei-fún.

A long time ago was a Farmer, who being at the point of death,

Of-old had a Husband-man about-to

all his Sons knelt around him, begging to hear his dying commands.

die all-sons in-a-circle knelt begged

The Farmer said, "I have tilled the ground during

words Husbandman said I a lifetime

"my whole life; and in the centre of my fields,

plough plant concealed have gold-hole

"is a golden hoard buried somewhere:—
with fields-acres-'s-midst I

"after my death, ye must instantly go and dig it up;

die after ye must speedily

"do not upon any account, let this treasure go dig-up do'nt make other-man

"be appropriated by other people! beyond this, I have no further commands!"
that-which-obtain may!! besides no

(Having thus spoken) in a brief space of time he resigned his breath! [i. e. died
other commands little-time returned-world

The whole of the Sons, each striving who would be foremost,

all sons strivingwent each every

now cheerfully lent a hand; they took everything in the shape of a field

stirred-hand took what had's

and turned it over entirely in their anxious search!

field utterly did dig-over search-

behold! they found no golden hoard whatever!

look-for lo! no gold-cavern and

and knew not that in the meantime

not know their strength already saw

their exertions had had a wonderful effect on their grounds! The [space indeed! Harvest i. e. produced good effects with fields-

Harvest was a most ample and abundant one! and what difference between
vest plentiful-abundant and what difference

this and a hoard of gold! the intention of the old Farmer

with gold-cavern! Husband-man

was now completely explained!

's idea already had explanation!!

Just so it is, that our Gracious Emperor has sealed and prohibited all the

As our Emperor seal-forbid all

gold and silver mines (in the country); in order that his people

gold silver hills exactly cause people

昔有一農夫將

死衆子環跪乞

言農曰余一生

耕種藏有金窖

於田畝之中我

死後你等須速

往挖勿爲他人

所得可也餘無

別囑少頃歸世

衆子爭往各各

動手將所有之

田盡行掘過我

尋殊無金窖而

不知其力已見

功于田間矣稼

穡茂盛又何異

於金窖哉農夫

之意已得解矣

如我皇封禁諸

金銀山正使民

Seih, yew yih Nung-foo tseang-Sik, y'au yat Nung-foo tseong-

szé; chùng-Tszé hwán-kwei, keih-szé; chung-Tszé wán-kwei, hát-

yén; Nung yuě, "yü yih-säng yeen; Nung yuet, "yü yat-shang

"käng, chùng; tsäng yew kin-keaou, "käng, chùng; tsóng y'au kám-kaou,

"yü tēen-mow-che chung; wō "yü teen-m'au-che-chung; 'ngō

"szé how, nē-täng seu süh "szé h'au, nē-täng sūy tsūk

"wáng wā:—wüh wei ta-jin "wóng wāt:—mūt wei ta yün

"sō tih, kō yay! yü woo "shō-tük, hō yā! yü mou

"pě chüh!" s'iaou-king kwei-shē. "peet chük!" shew-king kwei-she-

Chung-Tszé tsäng-wang, kō kō Chung-Tszé chäng-wong, kók kók

tung-show; tseang sō-yew-che-tung-sh'au; tseong shō-y'au-che-

tēen, tsin hing keü-kwō chaou-teen, tsün häng kwüt-kwō chaou-

tsin:—shoo! woo kin-keaou! urh tsün:—shū! mou kám-kaou! e

püh chē, ke leih ē kēen-pūt chē, ke lük ee keen-

kung yü tēen-kēen ē! kea-kung yü teen-kán ee! ka-

sih mōw-shing:—yew hō ē shik m'au-shing:—y'au hō ee

yü kin-keaou tsae!! Nung-foo-yü kám-kaou tsoy!! Nung-foo-

che-ē, ē tih keae ē! che-ee, ēē lük kai ee!

Joo wō Hwáng, füng-kin choo Yü 'ngō Wóng, füng-kám chū

kin yin shan; ching szé min, kám 'ngán shan; ching szé mün,

may not become slothful and lovers of ease,
not slothful-lazy selves-indulge so that

which would cause them in the course of
time to be utterly useless!
complete no-use's men indeed.

his idea of the subject is wise, and moreover
most profound!

His intention wise further deep truly!

The proverb saith, "it is better for a man
"to live by his active

Common saying may-rather self-acting eat
"exertions, than idly to sit down and con-
sume

his strength may-not sitting eat

"his wealth:—there is no limit or term to
"a man's industry,

his gold eat strength not final-

"but the day may come when his gold is
"utterly exhausted!"

time, eat gold ought have exhaust.

No. 55.

The Fox and the Stork.

Fox Stork mutual-intercourse.

There once lived a Fox, who had formed a
reciprocal
Before had Fox with White-

and very intimate friendship with a Stork.
stork mutual-intercourse very thick one

One day the Fox spread a banquet, and
sent an invitation (to his
day Fox prepared feast mutually-invited
friend); and the Stork very gladly went to
partake of his entertainment.
Stork then gladly ascended to banquet.

The viands which were there served up,
consisted entirely of [pieces
What handed-up all shallow-plates broken-

broken meats and thin soups in very shallow
dishes:—the Stork because
victuals thin-soup Stork because beak

of her bill being sharp, found her plan of
pecking by no means
sharp-pointed not profit by pecking and

advantageous; while the Fox on the other
hand lapped and licked, so that
Fox then used licking-plan eye-

in the twinkling of an eye, meats and fruits
were exhausted; and a multitude of
twinkling-space meats fruits already done
empty glasses and platters, all in the utmost
confusion, (betokened the end of the feast.)
cups platters abundant-disorderly Stork then

The Stork then announced her departure,
and returned home extremely [angry
announced-leave-taking and returned very

毋怠惰自逸以
成無用之人也

其意善且深矣

俗云能可自食

其力不可坐食

其金食力無已

時食金當有盡

狐鵲相交

曾有狐狸與白

鵲相交甚密一

日狐設席相請

鵲則欣然赴席

所陳皆淺碟碎

饌稀湯鵲因嘴

尖不利於啄而

狐則用紙法瞬

息間餽核既盡

杯盤狼藉鵲則

告辭而返深恨

woo tae-tō tszé-yih; ē
mou toy-lō tszé-yāt; ee

ching woo-yung-che jin yay!
shing mou-yung-che yün ya!

ke ē shèn, tseay shín ē!
ke ee sheen, chāy shúm ee!

Süh yun, "näng-ko tszé chih
Tsuk wün, "näng-ho tszé shik

"ke leih, püh-ko tsō chih
"ke lik, pül-ho tsō shik

"ke kün:—chih leih, woo ē-
"ke kum:—shik lik, mou ee-

"she; chih kün, täng yew tsín!"
"she; shik kum, tóng y'au tsün!"

Hoo, Hō, seang-keaou.
Oo, Hók, seong-kaou.

Tsäng yew Hoo-lē, yü Pih-
Tsäng y'au Oo-lee, yü Pák-

hō, seang-keaou shín meih. Yih
hók, seong-kaou shúm müll. Yat

jih, Hoo shē-seih, seang-tsing:—
yāt, Oo cheet-tsik, seong-tsing:—

Hō, tsih hín-jen foo-seih.
Hók, tsük yün-yeen foo-tsik.

Sō chín, keae tsēen-tāe, suy-
Shō chün, kai tseēn-teep, suy-

chuen, hē-tāng; Hō, yin tsuy
chan, hee-lōng; Hók, yün tsuy

tsēen, püh lē yü chō; urh
tseem, püt lee yü téok; e

Hoo, tsih yung shē-fā; shün-
Oo, tsük yung shai-fat; shün-

seih-kēen, heaou, hih, kē tsín;
sík-kán, 'ngaou, wāt, kee tsün;

pei, pwan, lāng-tseih! Hō, tsih
pooy, poon, lōng-tsik! Hók, tsük

kaou-tsze urh fán; shín hān
kou-tsze e fán; shüm hūn

indignant at the uncourteous manner in which the Fox had treated her.

Fox's unfeelingly-treat herself indeed!

Next day by way of returning his compliment, she also gave a banquet; [means of next-day responded banquet entirely by-

and had her wines and victuals put in nothing else than a glass bottle:—

glass cannister stored food

the Stork thereupon found her bill most apposite,

Stork then verry well-timed her bill

while the Fox could only hug the bottle and lick it,

and Fox then embraced cannister licked-

without a single atom of food reaching his belly!

it finally not one-thing arrived

This retribution, whether of glory or disgrace,

belly glory disgrace's recompense was

was what the Fox had brought upon himself! and therefore

Fox self took-up-it indeed therefore

we now admonish the men of this world, that they do not

admonish world-men not may self-

cherish in their hearts any intention to insult others! moreover it is

harbor insult-man's heart further

to be feared, that he who does so, will on the contrary get others to insult him!

fear contrarily receive man insult what

what occasion is there to say more!! The proverb saith, "the wicked

may speak! Common saying wicked-

"man has always got another more wicked than himself to torment him,"

man indeed has wicked-man grind

which is just the moral of the fable.

this's say truly!

No. 56.

The Waggoner and Hercules.

Waggoner begs Fō.

One day a Waggoner was so unfortunate, as to have

One day Waggoner took carriage.

the wheel of his waggon sink into a rut or hole,

wheel sink into little pit not

when he could not get it out again; and so he began to implore

could raise Waggoner begged deliverance

assistance from O-mē-to Fō (alias Amida Budh.)

from O-mē-to Fō. Fō

狐之薄待已也

翌日酬席盡以

玻璃罐貯酒食

鶴則甚適其嘴

而狐則抱罐舐

之終無一物到

肚榮辱之報是

狐自取之也故

勸世人不可自

存欺人之心猶

恐反被人欺何

可說哉俗云惡

人自有惡人磨

此之謂也

Hoo-che pō-tae kē yay!

Oo-che pōk-toy kee ya!

Yih-jih, chów seih; tsín ē

Yik-yát, ch'au tsik; tsün ee

pō-lē kwan, choo tsēw-shih:—

pō-lee koon, chū ts'au-shik:—

Hō, tsih shin shih ke tsuy;

Hók, tsük shúm shik ke tsuy;

urh Hoo, tsih paou kwan shē-

e Oo, tsük pou koon shai-

che; chūng, woo yih-wuh taou

che; chūng, mou yat-mūt tou

too! yung, juh-che paou, she

too! wing, yuk-che pou, she

Hoo tszé-tseu-che yay! Koo

Oo tszé-tsüy-che ya! Koo

keuen shē-jin, pūh-ko tszé-

hūne shei-yün, pūt-ho tszé-

tsun kē-jin-che sín; yēw,

tsün hee-yün-che sūm; y'au

kung, fán pē jin kē! hō

hung, fán pee yün hee! hō

ko shwō tsae!! Sūh yun, "gō-

ho shuet tsoy!! Tsuk wūn, "ók-

"jin, tszé yew 'gō-jin mō,"

"yün, tszé y'au ók-yün mō,"

tszé-che wei yay!

tszé-che wei ya!

Chāy-foo kēw Fūh.

Chāy-foo kau Fūtt.

Yih jih, Chāy-foo tseang chāy-

Yat yat, Chāy-foo tseong chāy-

lun, hēen yū seaou käng, pūh

lun, hām yū sēw häng, pūt

näng kē; Chāy-foo kew kēw

näng hee; Chāy-foo kau k'au

yū O-mē-tō Fūh. Fūh

yū O-mee-tō Fūtt. Fūtt

車夫求佛

一日車夫將車

輪陷於小坑不

能起車夫求救

於阿彌陀佛佛

Fō (it is said) in very deed descended (from the sky), and asked him,
really descended-approached asked saying you

saying, "what is the matter that you are
"thns begging me to assist you?"
have what business mutually beg? man

The Waggoner said, "the wheel of my
"waggon has got into a hole,
said my waggon fell pit beg

"and therefore I implore the power of the
"great god Fō, to pull it out for
Fō's strength pul'-up-deliver Fō said

"me again!" Fō replied, "you ought to
"put your shoulder against the waggon,
you ought shoulder-bear-up the waggon

"and flog your horses soundly; and then
"without doubt,
and lash the horses then-indeed

"you will quickly start it out of this hole:—
ascend out-of this pit if you

"but if you hang down your hands and
"wait, I really have no power
let-fall-hands and wait I also

"to do anything for you!" Thus it is
with the men of this world!
no cap-ability indeed! as world-

in times of difficulty and danger they call
on Fō, when they ought

men pressing-time beg Fō, also

in the first instance to exert their strength
to the uttermost;
ought before exhaust their strength then

for granting you to call on the name of Fō
ten thousand times,
may; allow you chaunt Fō myriad

it is not nearly so efficacious, as the simple
putting forth
sounds not-as self-act exert-

of your own exertions.
strength.

No. 57.

The honest Dog and the Thieves.
Faithful-Dog barks-at Thieves.

A certain rich old fellow had brought up a
Dog in his house.

Certain-rich-old-fellow house-fed a

One night a great number of Thieves en-
tered the dwelling-house,

Dog. One night pack-thieves entered

with intent to steal the valuables of small
bulk;

inner-house stole-took small-delicate the-

but the Dog heard them, and loudly barked
at them.

Dog heard and loudly-barked-at them parcel-

果降臨問曰你

有何事相求夫

曰我車落坑求

佛力拯救佛曰

汝當肩扛其車

而鞭其馬自然

騰出此坑若汝

垂手而待我亦

無能為矣如世

人急時求佛亦

當先盡其力乃

可任爾誦佛萬

聲不如自行勉

力

kwō kéang-lín! wán, yuě, "nē
kwō kóng-lūm! mūn, yuēt, "nē

"yew hō szé seang-kēw?" Foo
"y'au hō szé seong-k'au?" Foo

yuě, "wō chāy lō käng! kēw
yuēt, "'ngō chāy lók häng! k'au

"Füh-leih pā-kēw!" Füh yuě,
"Fütt-lík pūt-k'au!" Fütt yuēt,

"joo täng kēen-käng ke chāy,
"yū tōng keen-kóng ke chāy,

"urh pēen ke ma, tszé-jen
"e pēen ke ma, tszé-yeen

"täng-chüh tsze käng! jō joo
"täng-chūt tsze häng! yók yū

"chuy-show urh tae, wō yih
"shuy-sh'au e toy, 'ngō yik

"woo näng-wei ē!" Joo shē-
"mou näng-wei ee!" Yū shei-

jin, keih-she kēw Füh; yih
yūn, kūp-she k'au Fütt; yik

täng sēen tsín ke leih, nae
tōng seen tsún ke lík, nai

kō:—jīn ūrh sūng Füh wán
hō:—yām ee tsung Fütt mán

shing, pūh-joo tszé-hing mēen-
shing, pūt-yū tszé-häng meen-

leih!

lík!

E-Keuen fē Taou.

Ee-Hūne fei Tou.

Mow-foo-ūng, keá-chüh yih
M'au-foo-yūng, ká-chūk yat

Keuen. Yih yāy, keun-taou jūh
Hūne. Yat yāy, kwūn-tou yap

shih, tsē-tseu sē-juen; ke
shūt, tseet-tsūy sei-yūne; ke

Keuen wán, urh tsūh-che. Keun
Hūne mūn, e tsūk-che. Kwūn

義犬吠盜

某富翁家畜一

犬一夜群盜入

室竊取細軟其

犬聞而嗾之群

The whole of the Thieves upon this got into a sad flutter, and forthwith [bait] thieves frightened-hurried immediate'y threw threw him a bait to stop his mouth; hoping that he would attend to the in-order-to feed him hoping he take-care meat, and not care about barking any more. eat and not take-care barking!

But lo! the Dog declined it, saying, "I (the Dog) have now got a Behold! Dog refused-it saying Dog

"watchman's duty intrusted to me, has watch-man's responsibility not

"and I dare not therefore look after my "eating and drinking at present; dare aim-after tasting-feeding! if-

"and if I were to do this (that you want me to do), it would amount to this (or thus) that-which-do is sell Master

"selling my Master, but would not at the "same time benefit myself indeed! not have advantage to me

"one jot! I really fear, that my Master "would thus become a loser; also! sincerely fear Mas-ter once

"and then, whom have I (his Dog) got to "rely upon pray? lose then I alone what depend-upon

"(in one word) I never never can consent "to do anything of the kind! "assuredly not patiently do this

Thus when the men of this world would by means of a bribe. indeed! as world-men have bribe-

tempt slaves or servants to betray their Master; [those-who] cause the slaves turn-backs-upon Masters-

do not upon any account believe such! you will thereby first ruin on-no account-may believe before destroy

your Master, but afterwards the evil will spread to your own persons:— the Masters after extend-to their bodies

and in reason it ought to be so! According-ly, let us never think reason-ought thus indeed! as before not

of taking our good name and expectations for life, may take my a-life-time's

to throw them away for the contemptible object of good-living:— [eating-good-name-hopes throw-away all drinking-

this is most important! 's midst: is important.

盜慌忙即擲餌

以飼之冀其顧

食而不顧吠也

殊犬辭之曰犬

有監守之責不

敢圖哺啜也如

此所為是賣主

矣非有益於我

也誠恐主人一

失則我獨何靠

哉斷不忍為此

也如世人有賄

令其僕背主者

切不可信先壞

其主後及其身

理當然也仍不

可將我一生之

聲望委諸飲食

之間為要

Taou hwáng-máng, tseih chih úrh, Tou fóng-móng, tsik chák 'nee,

ē szé-che; kē ke koo
ee tszé-che; kēē ke koo

chih, urh pūh koo fē yay.
shik, e pūt koo fei ya!

Shoo! Keuen tszé-che, yuē, "Keuen Shū! Hūne tszé-che, yuet, "Hūne

"yew kēen-show-che tsih; pūh
"y'au kām-sh'au-che chák; pūt

"kán too poo-chuē yay! joo-
"kūm tou poo-chuet ya! yū-

"tsze sō-wei, she mae Choo
"tsze shō-wei, she mae Chū

"ē! fē yew yih yū wō
"ee! fee y'au yik yū 'ngō

"yay! ching kung, Choo-jin yih
"yu! shing hung, Chū-yūn yat

"shih, tsih wō tūh hō kaou
"shat, tsūk 'ngō tūk hō kaou

"tsae!? twan pūh jin wei tszé
"tsay!? tūne pūt yūn wei tszé

"yay!" Joo shē-jir, yew hwuy-
"ya!" Yū shei-yūn, y'au kony-

ling ke pūh pei Choo-chay,—
ling ke pook pooy-Chū-chay,—

tsēē-pūh-kō sūn! sēen, hwae
tsēt-pūt-hō sūn! seen, wai

ke Choo; how, kēih ke shūn:—
ke Chū: h'au, kūp ke shūn:—

lē-tāng jēn yay! jing pūh-
lee tōng yeen ya! ying-pūt-

kō tseang wō yih sāng-che
hō tseang 'ngō yat-shāng-che

shing-wáng, wei choo yin-shih-
shing-móng, wei chū yūm-shik-

che kēen;—wei yaou!
che kán;—wei yēw!

No. 58.

The Treaty of the Birds and Fishes.
Birds erroneously depend-upon Fishes.

Before that the Great Emperor Yu had
drained off the Waters of the
Great Yü not yet drained-off water's

Deluge, the Birds of the air, and Beasts of
the field, were
before Flying-Birds Walking-Beasts both

not on good terms with each other; and
they fought and wrangled

not mutually-harmonize contended not vain-

day without end. But the Birds were so
unfortunate, as to be defeated

day only Flying-Birds hundred battles

in every engagement; they could plan no
method by which to gain

hundred defeats ever-not obtain-conquer-

a victory, and passed their days and nights
amid the utmost anxiety and vexation.

's plan day night vexation-fierce

One day most unexpectedly forth stepped a
Crow, and proposed a
suddenly one day Crow offered-up

plan, saying, "I have just heard, that the
" Fishes have also received
scheme saying I hear Fishes receive

"insult or injury at the hands of the
" Beasts; and have harboured resentment
Beasts insult treasured-up grudge in heart

"in their bosoms for a long time! Why
" then not dispatch one of our
long indeed! how not send a

"number, gifted with the power of eloquen-
"ce; to propose to them a solemn
can speak's-scholar speak they

"treaty? We and they thus combining
"our strength, and [assisting-strength
bind-by-oath those (i. e. they) these (i. e. we)

"being of one mind, the Beasts cannot but
"be utterly cut to pieces!"
together-heart then break Beasts must

The whole of the Birds perfectly coincided
with the Crow in opinion;
indeed! Flying-Birds followed his words

and thereupon they sent a public dispatch
to the King of the Fishes.

with-that informed-by-letter Fish-King.

His briny Majesty had long cherished a
thirst for revenge; but whenever
King because heaped-up hatred in heart

he reflected on the subject, he found that it
would be difficult to gain his [to-grasp
always remembered single-strength difficult

ends with his single efforts; now however
seeing the Birds' dispatch, he gladly
now seeing written-document gladly

鳥悞靠魚

大禹未治水之

先飛禽走獸兩

不相和鬥無虛

日惟飛禽百戰

百敗絕無取勝

之法日夜焦燥

忽一日老鴉獻

策曰吾聞魚受

獸欺蓄怨於心

久矣何不遣一

能言之士說其

結盟彼此協力

同心則破獸必

矣飛禽從其言

於是咨會魚王

王因積恨於心

每念獨力難支

今見咨文欣然

Neau, woo kaou Yü.

Nëw, 'ng kaou Yü.

Ta-Yü wē chē shwuy-che

Tai-Yü mee chee shuy-che

sëen, Fē-kin, Tsow-show, leang
seen, Fee-kūm, Ts'au-sh'au, leong

pūh seang-hō; tōw woo heu-
pūt seong-wō; l'au mou hūy-

jīh! Wei, Fē-kin pīh chēn,
yat! Wei, Fee-kūm pāk cheen,

pīh pae; tseuē-woo tseu-shing-
pāk pai; tseuet-mou tsūy-shing-

che fā! jīh, yāy, tseau-tsau!
che fāt! yat, yāy, tsēw-tsou!

Hwūh! yīh jīh laou-Yá hēen
Fāt! yat yat lou-Ah hēen

tsīh, yuē, "woo wān, Yü, show
chāk, yuet, "'ng mūn, Yü, shau

"Shów kē; chūh yuen yū sin
"Sh'au hee; chūk yūne yū sūm

"kēw ē! hō pūh kēen yīh
"k'au ee! hō pūt heen yat

"nāng-yēn-che szé, shwō ke
"nāng-yeen-che szé, shuet ke

"kēē ming? pē, tszé, hēē-leih
"keet-māng? pē, tszé, heep-līk

"tūng-sin, tsīh pō Show peih
"tūng-sūm, tsūk pō Sh'au peet

"ē!" Fē-kin tsūng ke yen;
"ee!" Fee-kūm tsūng ke yeen;

yū-she tszé-hwuy Yü-Wang.
yū-she tszé-ooY Yü-Wong.

Wáng, yín tseih hān yū sin;
Wóng, yūn tsūk hān yū sūm;

mei nēen, tūh-leih nán chē:—
mooy neem, tōk-līk nán chee:—

kīn, kēen tszé-wān, hīn-jen
kūm, keen tszé-mūn, yūn-yeen.

consented; and forthwith settled the day,
for giving effect to their joint

agreed-consented fixed-date begin-business

enterprize. The two parties now levied
great numbers of troops:—

those these accordingly raised great forces

but when their armies were about to co-
operate, they discovered for

two armies mutually-met suddenly saw

the first time, that the Fish soldiers either
wambled like reptiles,

Fish-soldiers viper-wamble ant-step

or crept like ants; and as they could neither
fly in the air, not yet march

since not can fly and not

on shore, they were in one word absolutely
good for nothing!

can walk finally was stupid-thing

how could they for a moment be opposed
in battle to fierce and savage

how can with fierce Beasts opposite-

Wild Beasts! there only remained to them,
to dissolve their league, [treaty

antagonist eh? only-could turn-back-upon-

and disperse! I have often seen the men
of this world, when

and disperse. I see world-men

about to undertake some affair or other, not
pay sufficient attention

plan-business often often not calculate

as to whether those who are to assist them,
are capable or not, and thus

their helping-hand can or-not foolishly

foolishly place reliance upon them; but
when the time comes for per-

act may-rely and-come near-to

forming their part, they discover them to
be unfit for anything of

business hair not can do! may

the kind:—let such people therefore look
at the Fish soldiers, as a beacon!

look-at Fish-soldiers make warning.

No. 59.

The Horse and the Ass.

Ass Horse same-road.

A certain Trader while journeying, made
use of a Horse, and an

Merchant-man road-upon used Ass

Ass, for carrying his baggage; and daily
travelled a prodigious

Horse carry-on-back saddle-bags daily

distance. One day the Ass being by far
travelled thousand miles one day the

too heavily laden, found much difficulty
Ass back-burdened over-heavy, difficult

應允約期舉事

彼此遂興大師

兩軍相會忽見

魚兵虫沿蟻步

既不能飛又不

能走竟是蠢物

安能與猛獸對

敵乎只得背盟

而散吾見世人

謀事每每不計

其帮手能否長

為可靠及至臨

事毫不能為可

觀魚兵為戒

yíng-yún; yǒ-kē keu-szé!

yíng-wún; yók-kee kúy-szé!

Pē, tszé, suy híng tá szé!

Pee, tszé, suy híng tai szé!

leang keun seang-hwuy; hwüh keen,

leong kwün seong-oo; fült keen,

Yü-ping chún-yuen ē-poo!

Yü-píng chún-yüene 'ngei-poo!-

kē pūh nǎng fē, yēw pūh

kee pūt nǎng fee, y'au pūt

nǎng tsów; kǐng she chún-wüh!

nǎng ts'au; kǐng she chún-mūt!

'gán nǎng yū mǎng-Show tuy-

ōan nǎng yū mǎng-Sh'au tuy-

teih hoo? chih-tih pei-ming,

tik oo? chik-tük pooy-mǎng,

urh sán! Woo keen shē-jin

e sán! 'Ng keen shei-yün

mow-szé, mei mei pūh kē

m'au-szé, mooy mooy pūt kei

ke páng-show nǎng, fow, wáng-

ke póng-sh'au nǎng, f'au, mǒng-

wei ko-kaou; keih-chē lín-

wei ho-kaou; kǎp-chee lūm-

szé, haou pūh nǎng wei! ko

szé, hou pūt nǎng wei! ho

kwán Yü-ping, wei keae!

koon Yü-píng, wei kai!

驢馬同途

Leu, Má, túng-too.

Lūy, Má, túng-lou.

賈人路上用驢

Koo-jin, loo-shang yung Leu,

Koo-yün, loo-shcong yung Lūy,

馬馱負包袱日

Má, tǒ-foo paou-füh; jǐh

Má, tō-foo paou-fook; yát

行千里一日其

híng tsēen lē. Yǐh jǐh, ke

hǎng tseen lee. Yat yát, ke

驢背負過重難

Leu, pei-foo kwō-chung; nán

Lūy, pooy-foo kwō-chung; nán

in getting along quickly; so he besought
his companion the Horse,

whereby quickly walk begged the Horse

saying, "your Worship has taken the road
"with a compar-

saying your-Honor light-body took

"atively light burden! you will no doubt
"then have pity upon me,

road also ought to-pity me back-

"who am thus dreadfully overladen!
"would you kindly lend

loaded sinkingly heavy! willing for me

"me a helping hand pray?" Now the
Horse by nature views the [pisingly-
divide-strength eh? Horse originally des-

Ass with contempt, and his ideas concern-
ing him, are only that he

looks upon Ass always have contempt-

is a most despicable brute; so he angrily
scolded him in reply,

uous-'s idea accordingly scolded him

saying, "as for carrying a heavy load, why,
"that is neither more

said back-carry heavy thing is

"nor less than what you were made for!
"so do't be indulging

your duty (or natural sphere) d'ont have

"in any of your foolish extravagant no-
"tions!" The Ass hearing this,

foolish thoughts Ass therefore angry-hate

burned with indignation; and as the heavy
burden he carried was a

and because carry-heavy that-which-misery

hardship more than he could bear, he died
when about half-way!

accordingly died with half-road mer-

The Trader thereupon flayed the Ass; and
taking his skin,

chant flayed the skin together-with Ass

as well as the baggage which he previously
carried,

what carried-'s saddle-bags one-

bound the whole upon the Horse's back;
and flogging him soundly,

whole bound Horse body-upon lashed

compelled him to proceed with it. The
Horse repenting said,

him made walk Horse repented said

"had I only known that it was to end thus,
"how much better

early know as-thus not-as (i. e. better)

"had I divided his load with him! in that
"case, I should not have

with him divide-office not arrive-at

"had to suffer the misery that I now
"endure!"

to-day-'s misery indeed! as

Just so the men of this world! these are
continually niggardly of

world-men often often stingy-strength

以速行求其馬

曰足下輕身取

路亦當憐我背

負沉重肯為我

分力乎馬本小

視於驢每有輕

賤之意遂叱之

曰馱負重物是

爾之本分休得

妄想驢故憤恨

又為負重所苦

遂死於半途賈

者剥其皮並驢

所負之包袱一

概繫馬身上鞭

之使行馬悔曰

早知如此不如

與其分任不至

今日之苦也如

世人每每吝力

ē sūh hing; kēw ke Ma,
ee tsúk hāng; k'au ke Ma,

yuě, "Tsūh-hea kīng-shin tseu
yuet, "Tsúk-ha hīng-shūn tsūy

"loo; yīh tāng lēen wō, pei-
"lou; yīk lōng leen 'ngō, pōoy-

"foo chin chūng! kǎng, wei wō
"foo chūm chūng! hāng, wei 'ngō

"fun-leīh, hoo?" Ma, pún seaou-
"fun-līk, oo?" Ma, poon sēw-

shē yū Leu; mei, yew kīng-
shee yū Lūy; mooy, y'au hāng-

tsēen-che ē; suy chīh-che,
tseen che ee; suy chīk che,

yuě, "tō-foo chūng-wūh, she
yuet, "tō-foo chūng-mūt, she

"ūrh-che pún-fún! yēw tīh
"ēē che poon-fún! y'au tūk

"wāng seang!" Leu, koo fún-hān;
"mōng-seong!" Lūy, koo fún-hūn;

yew, wei foo-chūng so-koo,
y'au, wei foo-chūng sho-foo,

suy szé yū pwan-too! Koo-
suy szé yū poon-tou! Koo-

chay, pō ke pē; ping, Leu
chay, mōk ke pee; ping, Lūy

so-foo-che paou-fūh, yīh-
sho-foo-che paou-fook, yat-

kae, kē Má shín-shang; pēen-
koy, hei Má shūn-sheong; pēen-

che, szé hing! Ma hwuy, yuě,
che, szé hāng! Ma fooy, yuet,

"tsaou chē joo-tszé, pūh-joo
"tsou chee yū-tsé, pūt-yū

"yū kē fún-jīn; pūh chē
"yū kee fún-yūm; pūt chee

"kīn-jīh-che koo yay!" Joo
"kūm-yāt-che foo ya!" Yū

shē-jīn, mei mei līn-leīh,
shei-yūn, mooy mooy lūn-līk,

their exertions, when they are required to give assistance to others;

not willing for people help-assist

and when the consequences (of their dis-obliging conduct) extend to

and arrived own-person repent-it

themselves, they repent when it is too late!
late indeed!

No. 60.

The Ass and the Image.

Ass not self-estimate.

In olden times, an Ass was once carrying a Sacred Image

Of-old was Ass back-carrying god-

on his back; and as he passed along the road, all those who

image was road passing-bye observ-

saw him, made deep obeisance and worshipped:—

ers not not bow-worship was

they were of course worshipping the god, and not worshipping

worship the god not worship the

the Ass. But strange to say! the Ass is by nature a most

Ass truly no-help! Ass of-old

stupid animal! and took it into his head, that the people were all

doltish-stupid judging-to-be men-all

paying their respects to him! so he declined the honor, and said,

worshipped himself! so declined it

“Gentlemen! I am most unworthy! really,

“Gentlemen, this is more than
saying, not dare sustain! not dare

“I can bear!” There was one among the crowd, who could not have patience
sustain! had not-could-patience-those-who

any longer; so he abused the Ass, saying,
so abused him saying men-all

“the people are all worshipping the Image

“that is upon your back,

worship you body-upon-'s god

“and not worshipping you! how can you
“be stupid

not worship you indeed! how not-

“to such an extent as this!” I have seen a great many men of

understand-eyes to this I see

this world, who form a most erroneous estimate of themselves!

world-men too-many have not self-

these perhaps rely on the dignified air of friends or relations,

estimate persons perhaps-borrow relations

不肯為人幫助

及至己身悔之

晚矣

pūh kǎng wei jín páng-tsoo;

pūt hǎng wei yūn póng-chō;

keih chē kē-shín, hwuy-che

kūp chee kee-shún, fooy-che

wán-ē!

mán-ee!

驢不自量

Leu, pūh tszé-leang.

Lūy, pūt tszé-leong.

昔有驢背負神

Seih yew Leu, pei-foo Shín-

Sik y'au Lūy, pooy-foo Shūn-

像在途經過見

seang; tsae too kīng-kwō, kēen-

tseong; tsoy tou kīng-kwō, kēen-

者無不揖拜是

chay woo-pūh yīh-pae:—she

chay mou-pūt yūp-pai:—she

拜其神非拜其

pae ke Shín, fē pae ke

pai ke Shūn, fē pai ke

驢也無如驢故

Leu yay! Woo-joo! Leu, koo

Lūy ya! Mou-yū! Lūy, koo

愚蠢以為人皆

yū-chún; ē-wei jin-keae

yū-chún; ee-wei yūn-kai

拜已也乃辭之

pae kē yay! nae tszé-che,

pai kē ya! nai tszé-che,

曰不敢當不敢

yuě, “pūh kán tǎng! pūh kán

yuēt, “pūt kám tóng! pūt kám

當有不能忍者

“tǎng!” Yew pūh-nǎng-jín-chay,

“tóng!” Y'au pūt-nǎng-yūn-chay,

遂罵之曰人皆

suy má-che, yuě, “jín-keae

suy má-che, yuēt, “yūn-kai

拜爾身上之神

“pae ūrh shín-shang-che Shín!

“pai ee shūn-sheong-che Shūn!

非拜爾也何不

“fē pae ūrh yay! hō pūh-

“fē pai ēē ya! hō pūt-

懂眼至此吾見

“tūng-yén che tszé!” Woo kēen

“tūng-gán chee tszé!” Ng keen]

世人多有不自

shē-jin, tō-yew pūh-tszé-

shei-yūn, tō y'au pūt-tszé-

量者或藉戚友

leang-chay; hwō-tseih tseih, yēw,

leong-chay; wák-tsik tsik, y'au,

or perhaps they depend on their purses
being long, and well-lined;

*dignified-air perhaps depend-on purse-midst
and forasmuch, bye-standers are content to
award to them a certain
still strong bye-standers little add*

measure of respectability, which these at
once put down to account

handsome-face those must self whereby

of their own competency:—this shows an
ignorance of mankind and

make ability is not-understanding-eyes-

of the world, which is truly despicable!
's may vile indeed!

No. 61.

The House-Dog and the Wolf.
Tame-Dog Savage-Wolf.

One day as a House-Dog was taking a
ramble beyond the outskirts

One day Tame-Dog rambled-walked

of the City, he most opportunely met a
Wolf from the Forest;

outskirts-beyond apropos met Savage-Wolf

and it so happened that the two were old
friends.

and-were old friends! with-that

Thereupon they first enquired after each
other's health, and next discussed the
first spoke cold-hot next conversed

novelties of the day. The Wolf addressing
the other, said in a tone of com- [Your-
prospects-further Wolf complimenting-said

pliment, "why, Your Honor has certainly
"been very happy (or well) of [ed with
Honor a-certainty entered-happiness compar-

"late! you are so much fatter than you
"used to be! and moreover,
before fat-stout very much! more-

"an air of cheerfulness and contentment
"reigns over your whole visage!
over spring-wind full-face may

"surely then you must pity me (your
"younger brother), whose person is so lean,
pity young-brother lean-thin hair-long

"and whose hair is so lank and long! I
"cannot even look at myself without
self-form shame-ruffled your-Honor

"shame! in one word, what is Your Hon-
"or's secret by which you have got
finally uses what plan tend-rear

"yourself into such beautiful condition?"
The Dog replied, "my Master
to this? Dog said my Mas-

"always feeds me with the very daintiest
"of food,
ter always has fat-sweet feed,

威風或藉囊中

尚壯傍人略加

體面彼必自以

為能是不懂眼

之可鄙也

馴犬野狼

一日馴犬遊行

郊外適遇野狼

乃故友也於是

先叙寒暄次談

景況狼稱曰足

下一定納福較

前肥胖許多而

且春風滿面可

憐弟瘠瘦毛長

自形羞澀足下

究用何法調養

至此犬曰我主

人常有肥甘飼

wei-fung; hwǒ tseih nāng-chung
wei-fung; wák tsik nāng-chung

sháng chwang, páng-jin leǒ-kea
shéong chǒng, páng-yǔn léok-ká

tē-mēen, pē peih tszé ē
tei-meen, pee peet tszé ee

wei nǎng:—she pūh-tung-yén-
wei nǎng:—she pūt-tung-gán-

che, ko pē yay!
che, ho pee ya!

Seun-Keuen, Yāy-Lāng.
Tsūn-Hūne, Yāy-Lóng.

Yīh jīh, Seun-Keuen yēw-hing
Yat yat, Tsūn-Hūne y'au-hāng

keaou-wae, shīh! yū Yāy-Lāng:—
kaou-ngoy, shik! yū Yāy-Lóng:—

nae koo yēw yay! Yū-she,
nai koo y'au ya! Yū-she,

sēen, seu hān-heuen; tszé, tán
seen, tsūy hoan-hūne; tszé, tám

kíng-hwáng:—Lāng ching-yuē, "Tsūh-
kíng-fóng:—Lóng ching-yuet, "Tsúk-

"hea, yīh-tíng nǎ-fūh! keaou
"ha, yat-tíng nǎp-fook! kaou

"tsēen, fei-páng heu tō! urh-
"tseen, fee-póng hūy tō! ee-

"tseay, chún-fung mwan-mēen! kō
"chāy, chún-fung moon-meen! hō

"lēen tē! tseih-shíw maou-cháng!
"lēen tei! tsik-sh'au mou-cheong!

"tszé-hing sēw-sīh! Tsūh-hea,
"tszé-yíng s'au-shik! Tsúk-ha,

"kēw yung hō fá, teaou-yáng
"k'au yung hō fá, tēw-yaong

"chē tszé?" Keuen yuē, "wō Choo-
"chee tszé?" Hūne yuet, "'ngō Chū-

"jín, cháng yew fē-kán, szé
"yūn, shéong y'au fee-kám, tszé

"and forasmuch I am now much fatter
"than I was;
me naturally more-fat than

"were you only willing to accompany me,
before you if willing with me

"there is little question that you would be
"both well-fed, and
come surely-ought abundant-clothes enough-

"superbly clad; in one word, there should
"be no difference between us!"
food with me no difference Wolf

The Wolf upon this gladly followed him,
saying,
then gladly followed him saying

"when I get there, everything will be so
"strange and awkward to me!
I arrive that-place all-business

"I must depend upon you, old brother, to
"point out to me how I am to behave!"
strange-distant beg old-brother point-dot.

With this they set off, and talked as they
journeyed along;
There-upon face-walked face-spoke

when unexpectedly, a scar or cicatrice was
discovered
suddenly saw Tame-Dog neck-upon

on the House-Dog's neck! the Wolf most
pressingly asked
expose-to-view cica-trice Wolf hurriedly

the reason of it; "why," said the Dog,
"my natural disposition
asked cause Dog said my original-

"is fierce and impetuous, so that my Mas-
"ter was in habit of
temper violent already received Master

"chaining me up; and it is for this reason
"that a scar is now
chain-lock therefore remain have

"left behind!" The Wolf hereupon de-
clined the invitation, saying,
scar-mark Wolf so declined saying

"indeed, if this is the case, I have really
"no stomach
if thus I also not

"for following you any further! as for my
"part,
dare follow you go really! rather

"I would prefer poverty and want, the re-
"sult of my own
may self-sweet watery-thin rather-

"free-will, rather than suffer restraint at
"the hands of Man! what!
than receive govern by Men how

"have you never heard the saying, 'I'd
"rather be a Fowl's beak
not hear eh? may make Fowl

"than a Cow's hind-quarter!"
mouth not make Cow behind! just

我自然較胖於

前汝若肯同我

來自當豐衣足

食與我無異狼

則欣然從之曰

我到彼處諸事

生疎求兄指點

於是面行面說

忽見馴犬頸上

露出疤痕狼急

問故犬曰我本

性急曾被主人

鎖鑰故此留有

疤痕狼遂辭曰

若如此吾亦不

敢從爾往也寧

可自甘淡薄強

如受制於人豈

不聞乎能為雞

只母為牛後正

"wō, tszé-jen keaou-páng yü
"ngō, tszé-yeen kaou-póng yü

"tsēen! joo, jō käng tung wō
"tsēen! yū, yók häng tung 'ngō

"lae, tszé-täng fūng-ē, tsüh-
"loy, tszé-lóng fūng-ee, tsük-

"chih:—yü wō woo ē!" Läng,
"shik:—yü 'ngō mou ee!" Lóng,

"tsih hín-jen tsung-che; yuē,
"tsük yün-yeen tsung-che; yuet,

"wō taou pē-choo, choo-szé
"ngō lou pee-chū, chū-szé

"säng-soo; kēw heung chē-tēen!"
"shäng-shō; k'au häng chee-teem!"

Yü-she, mēen-hing mēen-shwō:—
Yü-she, mēen-häng mēen-shuet:—

hwüh! kēen Seun-Keuen kīng-shang,
fütt! kēen Tsün-Hūne kēng-sheong,

loo-chüh pē-hän! Läng, keih
loo-chut pa-hün! Lóng, küpp

wän koo! Keuen yuē, "wō pūn-
mūn koo! Hūne yuet, "'ngō poon-

"sing keih, tsäng pē Choo-jin
"sing küpp, tsäng pee Chū-yün

"sō-yō; koo-tszé lēw-yew
"sō-yō; koo-tszé l'au-y'au

"pa-hän." Läng suy tszé, yuē,
"pa-hün." Lóng suy tszé, yuet,

"jō joo-tszé, woo yih püh
"yók yū-tszé, 'ng yik püt

"kän tsung ūrh wang yay! ning-
"kūm tsung ec wong ya! ning-

"kō tszé-kän tán-pō, kéang-
"hō tszé-kūm tám-pók, kēong-

"joo show-chē yü jin! kē
"yū sh'au-chei yū yün! hee

"püh wän hoo? 'näng wei Kē
"püt mūn oo? 'näng wei Kei

"kōw, woo wei 'Nēw hōw!" ching
"h'au, mou wei 'nG'au h'au!" ching

which is in fact just the moral of our Fable!
this saying indeed!

No. 62.

The Sow and the She-Wolf.

Wolf-plan not act (i. e. not succeed).

此謂也

狼計不行

tszé wei yay!

tszé wei ya!

Lâng-kē pūh hīng.

Lông-kei pūt hāng.

Once upon a time, a Sow had brought into the world

Formerly had Sow-mother brought-forth

a litter of little Pigs; and the only fear was lest she might not be

Sow-children one flock support feed

adequate to the task of rearing the whole.

In happy time came bye

only fear not sufficient apropos came

a She-Wolf; who paid the Sow the compliments and good wishes suited

a Wolf-mother towards Sow mother

to the occasion, and said, "I do most heartily wish you joy, good

wish-joy said congratulate Sister in-

"sister! only, in rearing so many children, you cannot but have

law feed-ing many sons not

"a great deal of trouble! and moreover, it is very much to be

avoid busy-trouble further fear your

"feared that your milk may not be enough for them all! now, if I

milk not sufficient! I (lit. Concubine) will-

"might only be permitted to assist you in suckling your young ones:—

you divide-suckle all-son: how

"would not this be an excellent plan indeed!" The Sow sifting the

not beautiful ch? Sow-mother examined

reason of her coming, (found) that though her words were sweet

her coming-intention words sweet as

as honey, yet her intentions were far from being good, and

honey her heart not-good so

so declined her offer, saying, "as for my brood of little Pigs,

declined it saying all little sons

"how should they ever merit such rare good fortune!

how have this happiness! not dare

"I really dare not give my honoured sister-in-law so much trouble!"

have trouble honorable Sister-in-law please

"please therefore speedily to leave this place; and the further off you go, you will

this place more far more beautiful

"be the more agreeable!" The She-Wolf found, that there was no chance

Wolf knew her scheme not succeed

昔有猪媼生下

狗仔一辟撫育

惟恐不足適來

一狼媼向猪媼

稱賀曰恭喜嫂

子育得多兒未

免忙碌猶恐爾

乳不足妾將助

爾分喂諸兒豈

不美乎猪媼察

其來意言甜如

蜜其心不良乃

辭之曰諸小兒

那有此福不敢

有勞尊嫂請離

此處愈遠愈佳

狼知其計不行

Seih yew Choo-moo, sāng-hea

Sik y'au Chū-na, shāng-ha

Choo-tsze yih-keun; foo, yüh,

Chū-tsei yat-kuün; foo, yúk,

wei kung pūh tsüh:—shih lae

wei hung pūt tsúk:—shik loy

yih Lâng-moo, heang Choo-moo

yat Lông-na, heong Chū-na

ching-hō, yuě, "kung-hē Saou-

ching-hō, yuet, "kung-hee Sou-

"tsze! yüh-tih tō ūrh! wē

"tsze! yúk-lūk tō ēē! mee

"mēen mǎng-lūh! yēw kung, ūrh

"mēen mōng-lūk! y'au hung, ee

"joo pūh tsüh! tsēē, tseang-tsoo

"yū pūt tsúk! tseep, tseong-chō

"ūrh, fún-wei choo-ūrh:—kē

"ee, fún-wei chū-ec:—hee

"pūh mei hoo?" Choo-moo chā

"pūt mee oo?" Chū-na chāt

ke lae-ē:—yén, tēen joo

ke loy-ee:—yēen, teem yū

meih; ke sin, pūh-leang:—nae

mūt; ke sūm, pūt-leong:—nai

tszé-che, yuě, "choo seaou ūrh,

tszé-che, yuet, "chū sēw ēē,

"ná yew tsze fūh! pūh kán

"ná y'au tsze fook! pūt kám

"yew laou tsun Saou! tsing lē

"y'au lou tsūn Sou! tsing lee

"tsze-choo; yū yuen, yū keae!"

"tsze-chū; yū yūne, yū kai!"

Lâng chē, ke kē pūh hīng,

Lông chee, ke kei pūt hāng,

of her trick succeeding; and accordingly went away. Thus among the men of accordingly went. As world men perhaps this world, when you meet any whose mouths are sweet, whose lips are buttered, meet mouth-sweet tongue-slippery limit- and whose (apparent) intentions are kind more than the occasion requires, depend beyond fine-intention-persons must have upon it, that such persons must have some other object in view! fall not other cause not may fall-into their therefore into the snare of their craftiness! Beware! Beware! sorcery-midst. Care-it. Care-it!

No. 63.

The Wolf, the Dog, the Eagle, the Kite, and the Sheep.
Wolf decides Sheep-case.

In days of old there lived a fierce Dog, who duly memorialized a Wolf,
Ancient'y had cruel Dog duly-petitioned stating, that "a certain Sheep owed him" (the Dog) so many measures to Wolf saying Sheep owes him "of corn, which he would on no account consent to repay; and forasmuch the grain several measures altogether not- Dog now prayed the Wolf to act as Judge, (and decide the case)."
willing return begged Wolf make master. The Wolf thereupon dispatched his bailiffs, who apprehended the Sheep, and took Wolf then issued bailiffs took sheep him into custody; when the Wolf thus interrogated him, "it appears seized-caught examined said you owe that you have been owing so much corn to such a Dog for a long time, such Dog grain days-long

"and which you will not repay him:—what strange unprincipled conduct is this Sir!" not return is what reason-principle?

The Sheep replied, "there is not a word of truth in the matter! it is Sheep said altogether not this affair!

"neither more nor less, than a false accusation on the part of that mad Dog!" it-is mad-Dog false-accuse indeed!

The Wolf then asked the Dog, saying, "the Sheep is unwilling to confess!

Wolf asked Dog saying Sheep not

"have you got any evidence to support your charge or not?"

willing confess you have proof

The Dog replied, "the Eagle and the Kite, can both give evidence

or not. Dog said Eagle Kite all

遂去如世人或
遇口甜舌滑格
外美意者必有
別故不可墮其
術中慎之慎之

狼斷羊案

古有兇犬具稟
於狼謂羊負伊
穀糧數斛總不
肯還求狼作主
狼則出差將羊
挈獲訊曰爾欠
某犬穀糧日久
不還是何道理
羊曰並無此事
乃狂犬誣告也
狼問犬曰羊不
肯認爾有憑據
否犬曰鷹鵠皆

suy keu. Joo shē jin, hwō
suy hūy. Yū shei-yūn, wák

yü kow-tēn, shē hwā, kīh-
yū h'au-teem, sheet-wát, kák-

wae-mei-ē-chay, — peīh yew
'ngoy-mee-ee-chay, — peet y'au

pēē-koo; pūh-ko tō ke
peet-koo; pūt-ho tō ke

shüh-chung! shín-che! shín-che!
shút-chung! shún-che! shún-che!

Lāng, twan Yang-gán.
Lóng, tūne Yaong-ōan.

Koo, yew heung-Keuen, keu-pín
Koo, y'au hūng-Hūne, kūy-pūn

yū Lāng, wei, "Yàng, foo ē
yū Lóng, wei, "Yaong, foo ēē

"kūh-leang soo hō; tsūng pūh-
"kúk-leong shou hōp; tsūng pūt-

"käng hwán:—kew Lāng tsō choo!"
"hāng wán:—k'au Lóng tsōk chū!"

Lāng, tsīh chūh chae; tseang Yáng,
Lóng, tsūk chūt chae; tseong Yaong,

ná-hwō; sín, yuē, "ŭrh, hēen
ná-wók; sūn, yuet, "ēē, herm

"mow Keuen kūh-leang; jīh-kēw
"m'au Hūne kúk-leong: yat-k'au

"pūh hwán! she hō taou-lē?"
"pūt wán! she hō tou-lē?"

Yáng yuē, "ping woo tszé szé;
Yaong yuet, "ping mou tszé szé;

"nae kwáng-Keuen woo-kaou yay!"
"nai kwóng-Hūne mou-kou ya!"

Lāng wān Keuen, yuē, "Yáng pūh
Lóng mūn Hūne, yuet, "Yaong pūt

"käng chaou! ŭrh yew ping-keu.
"hāng chēw! ēē y'au pāng-kūy,

"fow?" Keuen yuē, "Ying, Keiuh, keae
"fow?" Hūne yuet, "Ying, Wūtt, kai

"(as to the truth of my allegation)!" The Wolf forthwith summoned ^[moned] can make witness Wolf immediately sum-

the Eagle and the Kite, that they might be confronted with the accused came Eagle Kite face-to-face mutually-party, face to face. These witnesses at once exclaimed, "the charge is confronted Eagle Kite said true business!"

"perfectly true! that the Sheep owes the Dog so much corn, is what we Sheep owes Dog grain our-own

"have seen with our own eyes, and no false accusation on the part of ^[accuse] eyes knocked (i. e. we saw) also not false-

"the Dog! we therefore beg, that your Worship will be pleased to take the beg favor take Sheep according to statute

"Sheep, and punish his crime according to Law!" The Wolf then addressing the punish crime Wolf to Sheep said

Sheep, said, "now! there is proof afforded, strong as iron itself! will you still persist now have iron-proof you still

"in telling a manifest falsehood!" and thereupon he killed him! persist eh? accordingly killed him with-

and with that, the Dog who was plaintiff, coupled with that plaintiff's Dog with

the Wolf who had played Judge on the occasion, and upon a judge-business's Wolf-mandarin also

perfect understanding with the Eagle and Kite, whose evidence had been involve-evidence's Eagle Kite Serpents

so well timed, (being in fact so many birds of a feather), made a general Scorpions one nest all-together divided the

division of the poor Sheep's carcass! Thus it is in this world! if a man Sheep as world-man if have

chance to possess wealth, it is continually drawing down evils and property-wealth often invite cross-woes

calamities upon his head! and should he meet a greedy magistrate like and meet covetous-Wolf's Mandarin

the Wolf, a plaintiff like our fierce Dog, and witnesses like the Eagle plain-tiff as Dog give-evidence

and Kite of our story, then indeed he may not hope for

as Eagle Kite then not must

any affair (he may get involved in), being decided with the smallest

hope their justly settle affair

attention to justice! the proverb saith, "the Elephant has got Ivory tusks,

indeed! proverb says Elephant has teeth,

可作證,狼即傳

來鷹鵠面面相

質鷹鵠稱真事

羊欠犬糧我等

目擊並非誣告

乞恩將羊按律

治罪狼對羊曰

現有鉄證爾尚

賴乎遂殺之於

是原告之犬與

審事之狼官並

干證之鷹鵠蛇

蝎一窩共分其

羊如世人若有

貲財每招橫禍

又遇貪狼之官

原告如犬干證

如鷹鵠則不必

望其秉公斷事

矣諺云象有齒

"ko tsō ching!" Lān, tselh chuen-
"ho tsōk ching!" Lōng, tsik chūn-
lae Yīng, Keūh; mēen mēen seang-
loy Yīng, Wūtt; mēen mēen seong-

chih: Yīng, Keūh, ching "chín szé!
chūt: Yīng, Wūtt, ching "chūn szé!

"Yáng hēen Keuen leang, wō-tāng
"Yaong heem Hūne leong, 'ngō-lāng

"mūh keih; ping fē wco-kaou!
"muk kík; ping fē mou-kou!

"keih 'gān tseang Yáng, 'gān leuh
"hāt yūnn tseong Yaong, ōan leut

"chē tsuy!" Lāng tuy Yáng, yuē,
"chee tsuy!" Lōng tuy Yaong, yuet,

"hēen yew tēē-ching! ūrh shāng
"ēēn y'au teet-ching! ēē shéong

"lae hoo?" suy shā-che! Yū-
"lai oo?" suy shāt-che! Yū-

she yuen-kaou-che Keuen, yū
she yūne-kou-che Hūne, yū

shín-szé-che Lāng-kwan, ping
shám-szé-che Lōng-koon, ping

kān-ching-che Yīng, Keuh, "Shāy,
koan-ching-che Yīng, Wūtt, "Shāy,

"Hēē, yīh wō," kung fún ke
"Keet, yat wō," kung fún ke

Yáng! Joo shē-jin, jō yew
Yaong! Yū shēi-yūn, yók y'au

tszé-tsae, mei chaou hūng-hō!
tszé-tsoy, mooy chēw wāng-wō!

yēw, yū tām-Lāng-che kwán,
y'au, yū tām-Lōng-che koon,

yuen-kaou joo Keuen, kān-ching
yūne-kou yū Hūne, koan-ching

joo Yīng, Keūh; tsih, pūh-peih
yū Yīng, Wūtt; tsik, pūh-peet

wāng ke ping-kung twan szé
mōng ke ping-kung tūne szé

ē! Yēn yun, "Seang, yew chē;
ē! Yēn wūn, "Tséong, y'au chee;

"and for that reason is his body burned!"
and is it not
burn his body how not indeed-so
indeed so?
eh?

No. 64.

The Foolish Swain and his Cat.
Stupid-man foolish-love.

In olden times lived a Foolish fellow, who
had brought up a Cat
Formerly had Stupid-man house reared

in his house, which he looked upon as a
pearl above all price.
a Cat viewed as precious-valuable

He was constantly praying to Chang-go the
nymph of the moon, (i. e. the
Constantly vowed with moon-within Chang-
Chinese Diana) saying, "oh! how shall I
"get Chang-go, to take this
'go saying where obtain Chang'-gō

"domestic Cat of mine; and divesting her
take my house-Cat cause-go-

"of her outward form, change her into a
"fair virgin!
away fashion substance change a fair-

"such indeed is my ardent prayer!"
woman is my that-which wish

Thus it was that he prayed night after
night:—
indeed thus-it-was night night besought-

and at last Chang-go, touched by the foolish
sincerity of
prayed Chang'-gō excited-by his foolish-

his love, compassionately took the Cat, and
transformed her for the
sincerity indulgently took his Cat interim

time-being into a beauteous maiden! the
besotted admirer
changed fair-one Stupid-man saw

seeing her, his joy may be well supposed!
and in short

her gladness may know indeed! there-

they straightway loved each other fondly as
Husband and Wife!

upon affection-bliss as husband wife

One night while sleeping within the curtains,
truly! one night together-slept curtain-

Chang-go (on purpose to try her), let a
Mouse into the room

midst Chang'-go by-means-of rat let-

where they slept: no sooner did the beaute-
ous bride perceive

enter room-within fair-one smelt

焚其身豈不然
乎

愚夫癡愛

昔有愚夫家畜

一貓視如珍寶

常祝於月裡嫦

娥曰安得嫦娥

將我家貓兒換

去形骸變一美

人是余之所愿

也由是夜夜祈

禱嫦娥感其癡

誠姑將其貓暫

變美人愚夫見

之喜可知也於

是寵幸如夫妻

焉一宿同臥帳

中嫦娥以鼠放

入房內美人聞

"fún ke shín!" kē pūh jén
"fún ke shūn!" hee pūt yeen

hoo?
oo?

Yü-foo chē-'gae.
Yü-foo chee-oy.

Seih, yew Yü foo, kea-chūh
Sik, y'au Yü-fao, ka-chūk

yīh Maou; shē, joo chin-paou!
yat Maou; shee, yū chūn-pou!

Cháng chūh, yū yuē-lē Cháng-
Shéong chūk, yū yuet-luy Shéong-

'gō, yuē, "gān tīh Cháng'-gō,
'ngō, yuet, "ōan tūk Sheong-'ngō,

"tseang wō kea-Maou urh, hwán-
"tseong 'ngō ká-Maou-ee, woon-

"keu hīng-heae, pēn yīh Mei-
"hūy yīng-hoy, pēn yat 'Mee-

"jīn! she yū-che sō-yuen
"yūn! she yū-che shō-yūne

"yay!" Yēw-she, yāy yāy kē-
"ya!" Y'au-she, yāy yāy kee-

taou:—Cháng'-gō, kán ke chē-
tou:—Sheong-'ngō, kām ke chee-

chīng; koo tseang ke Maou, tsān-
shīng; koo tseong ke Maou, tsām-

pēn Mei-jīn:—Yü-foo kēen
pēn Mee-yūn:—Yü-foa kēen

che, hē ko chē yay! yū-
che, hee ho chee ya! yū-

she chūng-hīng, joo foo, tsē,
she chūng-hūng, yū foo, tsei,

yen! Yīh yāy, tūng'-gō cháng-
yeen! Yāt yāy, tūng-'ngō cheong-

chūng, Cháng'-gō ē shoo, fāng-
chūng, Sheong-'ngō ee shū, fōng-

jūh fāng-nuy; Mei-jīn wān
yáp fōng-nuy; Mee-yūn mūn

the scent of the Mouse, than she arose and caught it! *[caught rat breath (i. e. smell) suddenly rose and*

Chang-go immediately railed at her, saying, *it Chang-gō scolded her saying*

"when I granted you to become a human-being,

I since commissioned you make man

"you ought submissively to have acted like others of mankind!

indeed-ought respectfully to-act man-business

"how then is this, that you again give signs of your brutish nature?"

how whereby again act beast disposition

and thereupon she changed her into a Cat as she had been before!

so returned as-before-change make Cat.

Thus it is among the men of this world! there is a class of greedy

As world-men covetous-rascally-'s

and tricky rascals, who, altho' they may walk straight-forward *[straight-*

class al-though meantime act (or walk)

for the moment, yet where riches in any shape come before

road one-time wealth encounters

their eyes, then do they in very deed discover their real characters!

eyes then-indeed discloses true

the proverb saith, "the green hills may easily change, but it is diffi-

figure common saying azure-hills easy

"cult to alter the natural disposition!" (anglicè, what is bred in the bone,

change natural-disposition difficult alter just

comes out in the flesh) which is just the moral of what we have been saying!

this saying also.

No. 65.

The Cocks and the Partridge.

Fowls Partridge together feed.

There once lived a Man, who had been for a long time in the habit of

Before had Mas-ter house bred

rearing Cocks at home; and he further bought

male-Fowls days-long and-further bought

a Partridge, (and sent it) to feed out of the same bowl.

a Par-tridge same-dish feed-

But the disposition of the Cock is fierce and dominant; (aut Cæsar aut nullus) and

eat Fowl temper alone-violent always

whenever they saw the poor Partridge coming to eat, these then

see Par-tridge come eat then

鼠氣疾起而擒

之嫦娥責之曰

吾既托爾為人

自當遵行人事

何以復行獸性

遂復仍變為貓

如世人貪狡之

徒雖則暫行正

道一時財帛觸

目自然露出真

形俗云青山易

改品性難移正

此謂也

Shoo-kē, tseih kē, urh kīn-
Shū-hee, tsat hee, e kūm-

che! Chang-gō tsih-che, yuē,
che! Sheong-'ngō chāk-che, yuet,

"woo kē tō ūrh wei jīn,—
"ng kee tōk ee wei yūn,—

"tszé-tāng tsun hīng jīn-szé!
"tszé-lōng tsūn hāng yūn-szé!

"hō ē fūh-hīng shōw-sīng?"
"hō ee fook-hāng sh'au-sīng?"

suy-fūh, jīng-pēen wei Maou!
suy-fook, yīng-peen wei Maou!

Joo shē-jīn, tām-keou-che
Yū shei-yūn, tām-kaou-che

too:—suy-tsīh, tsān hīng chīng-
tou:—suy-tsūk, tsām hāng chīng-

taou; yīh-she, tsae-pīh chūh
tou; yat-she, tsoy-pāk chūk

mūh; tszé-jēn loo-chūh chīn
mūk; tszé-yeen loo-chūt chūn

hīng! sūh yun, "tsīng-shān ē
yīng! tsuk wūn, "tsīng-shān ee

"kae, pīn-sīng nān ē!" chīng
"koy, pūn-sīng nān ee!" chīng

tsze wei yay!
tsze wei ya!

Kē, Koo, tūng-szé.
Kei, Koo, tūng-tsé.

Tsāng yew Choo-jīn, kea-chūh
Tsāng y'au Chū-yūn, ká-chūk

heung-Kē jīh-kēw; fūh-mae
hūng-Kei yat-k'au; fook-mai

yīh Chāy-koo, tūng-yū szé-
yat Chāy-koo, tūng-yū tszé-

chīh. Kē-sīng tūh-kāng! fān
shīk. Kei-sīng tūk-kōng! fān

kēen Chāy-koo lae chīh, tsīh
keen Chāy-koo loy shīk, tsūk

鷄鵠同飼

曾有主人家畜

雄雞日久復買

一鷄鵠同盂飼

食雞性獨剛凡

見鷄鵠來食則

pecked him, and drove him away. The Partridge being insulted
pecked-expelled-him Partridge because re-

to such a very great degree, felt no inclination to submit to such treatment;
insult make extreme always not sub-

but one day seeing a couple of these same Cocks,
mit one day saw these two

have a set-to beyond their common platter,
Male (or fierce) Fowls together fight bowl-

he consoled himself, saying, "why, these
" are brethren! (or of the same so self-loosed saying those

"species) and yet do not spare each other:—
same-species yet-still not spare

"how still less consideration then must
" they have for me!" and from and-how-much-more with me? from

that time he felt but little indignation about the matter.
this not very cherish-hatred as

Thus in this world, if older and younger brothers are perpetually
world-upon-older-brothers younger-brothers

quarreling and fighting among themselves:—
contend-quarrel not finish and outer-

can those who are strangers look for kind treatment
people (i. e. strangers) may hope their kind-

(in such a family as that)?
treatment eh?

No. 66.

The Unnatural Son.
Indulge Son self-injure.

"The rod, brings forth a filial Son;—ten-
derness and prodigality, Cud-gel produces filial Son delicate-

"a disobedient Child!" "He who loves
his Son, [passionate Son expenditure rebellious-perverse Son Com-

"spareth not the rod:—he who hates his
Son, gives him abundance too-much with cudgel hate son too-much

"of dainties!" such are the sayings of our
Fathers of old! with food these old words indeed!

A certain Man (or servant), had born unto
him a Son.

A ser-vant brought-forth boy-

whom from his tender years, he indulgently
humored:—

child from small tenderly indulged any-

象逐之，鵠因受

欺為甚，每不輸

服一日見其兩

雄雞相鬥盂外

乃自解曰，彼之

同類尚且不饒

而況於我乎自

此不甚懷恨如

世上兄弟尚且

爭競不了，而外

人寧可望其厚

待耶

縱子自害

捧頭出孝子嬌

奢忤逆兒憐兒

多與棒憎兒多

與食此古語也

一家人生下兒

子從小姑縱每

chō-chüh-che! Koo, yin show
tèok-chók-che! Koo, yün sh'au

kē wei shīn, mei pūh shoo-
hee wei shūm, mooy pūt shū-

fūh! yīh jīh, kēen ke leang
fook! yāt yāt, keen ke leong

héung Kē, seang-tōw yū-wae,
hūng Kei, seang-tau yū-'ngoy,

nae tszé-keae, yuē, "pē-che
nai tszé-kai, yuet, "pee-che

"tūng-luy, sháng tseay pūh jaou!
"tūng-luy, shéong-chāy pūt yēw!

"urh-hwāng yū wō hoo?" tszé
"ee-fóng yū 'ngō oo?" tszé

tszé, pūh shīn hwae hān. Joo
tszé, pūt shūm wai hūn. Yū

shē-shang heung, tē, sháng-tseay
shei-sheong hīng, tei, sheong-clāy

tsāng kīng pūh-leaou:—urh wae-
chūng-kīng pūt-lēw:—e 'ngoy-

jin, ning-ko wāng ke how-
yūn, ning-ho mōng ke h'au-

tae yay? !
toy yay? !

Tsūng Tszé, tszé-hae!
Tsūng Tszé, tszé hoy!

"Pāng-tōw chūh heaou-tszé, keaou-
"Pāng-t'au chūt haou-tszé, kēw-

"shāy woo-neih ūrh!" "Lēen ūrh,
"chāy 'ng-yāk ee!" "Leen ee,

"tō yū pāng; tsāng ūrh, tō
"tō yū pāng: tsāng ee, tō

"yū chīh!" tszé koo-yū yay!
"yū shik!" tszé koo-yū ya!

Yīh kea-jin sāng-hea ūrh-
Yāt ka yūn shāng-ha ee-

tsze, tsūng seaou koo-tsūng; mei-
tsei, tsūng sēw koo tsūng; mooy-

all his faults, were hushed-up or winked-at; (his Father) was unwilling business compromised not-willing small-degree

to award him the slightest measure of chastisement: and when full-grown, put-in-force flog-beat and big not-

there was no evil that he did not commit! to such an extent did he that-which-not-do very-extreme time-

carry matters, that in course of time he was guilty of a grave crime; [to violate important-law caught-him according-

when being apprehended, he was condemned to be strangled according to Law. [die statute condemned strangle-crime about-to-

When about to die, he begged of the Executioner to request his Mother

that-time begged strangle-hand request his to come near, in order to bid him farewell. His Mother having

Mother come one parting Mother arrived approached, the Son said, "I have some-thing very important which Son said I have an important-

"I wish to communicate!" The Mother straightways inclined her ear, [inclined word mutually-inform Mother immediately

in order to hear what he had to say; when lo! this unnatural Son

ear in-order-to hear strange! the Son

unexpectedly laid hold of his Mother's ear, and bit it off!

suddenly took Mother's ear bit-

The beholders in utter amazement exclaimed, ["waa!" a cry of surprise] said off looking persons surprisedly (i. e. uttering

"was there ever before the like of this!!" "sure such things have been this-still-finish-may! truly is

"but seldom heard of!" The Son said, "all ye good people rare hear! Son said, all-people do not

"be under no surprise whatever! this is" "entirely because that my Mother here, cry "waa" all because my Mother from

"when I was a child, never gave herself" "the slightest trouble to rule small not-yet bind-restrain leading-

"or restrain me; which is the reason, why" "the great calamity I am this day to to day unhappily-met this great

"to suffer, has overtaken me! if at that" "time when I committed faults, woe suppose that-time have-fault

"she had punished them; I alas! would" "not then have been must-correct I also not come

"where I now am!" This is intended, that those who are Fathers and Mothers, to this indeed! in order that Fathers Mothers

事將就不肯略

施鞭撻及長無

所不為甚至時

犯重法執之按

律問絞罪臨死

時乞絞手請其

母來一別母至

子曰吾有一要

言相告母即側

耳就聽殊其子

忽然將母耳咬

去觀者譁然曰

這還了得實為

罕聞子曰衆勿

嘆皆因吾母自

小未曾約束以

致今日罹此大

禍使當時有過

必懲吾亦不至

於此也為父母

szé, tseang-tsëw; püh-käng, leö-szé, tseong-ts'au; püt-häng, leök-

shē pēn-tā:—keih cháng, woo-shee pēn-tāt:—kūp chéong, mou-

sō-püh-wei! shīn chē, shē-shū-püt-wei! shūm chee, shee-

fán chūng-fā! chīh-che, 'gān-fán chūng-fāt! chūpp che, oan-

leüh wān keaou-tsuy! Lín-szé-leut mūn kaou-tsuy! Lūm-szé-

she, keih Keaou-show, tsing ke she, hát Kaou-sh'au, tsing ke

Moo lae, yih pē:—Moo chē, Moo loy, yat peet:—Moo chee,

Tszé yuē, "woo yew yih yaou-Tszé yuet, "'ng y'au yat yēw-

"yen seang-kaou;" Moo tseih tsih-"yeen seong-kou;" Moo tsik chāk-

ūrh, tsëw-ting; shoo! ke Tszé, ee, ts'au-ling; shū! ke Tszé,

hwüh-jên tseang Moo ūrh, yaou-fūtt-yeen tseong Moo ee, 'ngaou-

keu! kwán-chay "hwá!"-jên, yuē, hūy! koon-chay "wāa!"-yeen, yuet,

"chāy-hwán-leaou-tih! shih wei" "chāy-wán-lēw-tük!" "shat wei

"hán wān!" Tszé yuē, "chūng wūh" "hōan mūn!" Tszé yuet, "chūng mūt

"hwá!" keae yin woo Moo, tszé "wāa!" kai yūn 'ng Moo, tszé

"seaou, wē tsāng yō-shūh; ē" "sēw, mee tsāng yōk-chūk; ee

"chē kīn jīh, lē tsze tā" "chce kūm yat, lee tsze tai

"hō! szé, täng-she yew kwō, "wō! szé, tōng-she y'au kwō,

"peih ching; woo yih püh chē" "peet ching; 'ng yik püt chee

"yū tszé yay!" wei Foo, Moo-"yū tszé yá!" wei Foo, Moo-

may be exceedingly careful (lest a similar error should induce like consequences)!
those-who-are-so not may not careful!

No. 67.

The Fox and the Farmer.
Finger discloses treason.

We once heard that a Hunter was giving chase to a Fox; and (that animal) went
Before heard Hunter drove a

round the foot of hills, and crossed over ridges of mountains, (trying to avoid him);
Fox skirted hill crossed ridge

until his (i. e. the Fox's) position became eminently critical! being very [driven his circumstances very dangerous being-hard-pressed, he stealthily entered a village country-house; and kneeling down, bored-entered village-farm knelt-begged

besought the Farmer saying, "I hope for any sake that [very much hope] the Farmer said ten-thousand-hopes (i. e. I "you will give me shelter! if it be only for "one moment! should I be so happy as to interim-permit little-moment! if obtain

"avoid this impending calamity, I shall certainly recompense you most handsomely!"
escape woe indeed-ought valuably recompense.

Shortly afterwards, the Hunter also arrived;

Hunter just-after also arrived

upon which the Fox crept quietly into a heap of hay,

Fox then dived-entered grass-heap

whence he spied the Huntsman interrogate the Farmer

saw Hunter ask the Farmer

to the following effect, "I am in pursuit of a Fox

mer saying I drove a Fox

"which surely passed this way! have you (my friend) seen him or not?"

passed this-place you already saw

The Farmer answered, saying, "the Fox you speak-of has already gone

or-not? answered-said Fox already

"far away towards the east!" but (in spite of what he said) he still kept

went eastern-quarter gone indeed! but

pointing with his hand towards the west, to the heap of hay

the hand as-before-was western-quarter

(where the Fox lay hid:) thus, altho' with his mouth

grass-heap pointing-him mouth altho'

he did the Fox good service; yet, with his finger

was Fox convenient, hand then

者不可不慎

指頭露奸

曾聞獵士逐一

狐狸沿山越嶺

其勢甚危迫得

竄入村庄跪乞

其庄主曰萬望

暫容片刻倘得

免禍自當重報

獵士隨後亦至

狐則潛入草堆

見獵士問其庄

主曰吾逐一狐

狸過此汝曾見

否荅曰狐狸已

往東方去矣然

其手仍在西方

草堆指之口雖

為狐方便手則

chay, pūh kō pūh shín!
chay, pūt hō pūt shán!

Chē-tōw loo kēn!
Chee-t'au loo kán!

Tsäng wän, Lē-szé chūh yīh
Tsäng mün, Leep-szé chók yat

Hoo-lē:—yuen shán, yuē líng;
Oo-lee:—yūne shán, yuet líng;

ke shē, shín wei! pīh-tīh,
ke shei, shúm 'ngei! pák-tūk,

tswan-jūh tsun-chwang; kwei-keih
tchūne yáp tsūn-chóng; kwei-hát

ke Chwang-choo, yuē, "wán-wáng
ke Chóng-chū, yuet, "mán-móng

"tsán-yúng pēn-kīh! tâng, tīh
"tsám-yúng pēn-hák! tóng, tūk

"mēen hō, tszé-táng chūng paou!"
"mēen wō, tszé-tóng chūng you!"

Lē-szé, suy-how yīh chē:—
Leep-szé, tsuy-h'au yik chee:—

Hoo, tsīh tsēen-jūh tsaou-tuy;
Oo, tsūk tseem-yáp tsou-tuy;

kēen Lē-szé, wän ke Chwang-
keen Leep-szé, mün ke Chóng-

choo, yuē, "woo chūh yīh Hoo-
chū, yuet, "'ng chók yat Oo-

"lē kwō tszé! joo tsäng kēen,
"lee kwō tszé! yū tsäng keen,

"fów?" Tā yuē "Hoo-lē, ē
"f'au?" Táp yuet, "Oo-lee, ee

"wáng túng-fáng keu ē!" jēn,
"wóng túng-fóng hūy ee!" yēn,

ke shów, jing-tsae sē-fáng
ke sh'au, ying-tsoy sei-fóng

tsaou-tuy, chē-che! ków, suy
tsou-tuy, chee-che! h'au, suy

wei Hoo fáng-pēen; shów, tsīh
wei Oo fóng-pēen; sh'au, tsūk

he indicated a wish that the Fox should be bound! happily however

did Fox request bound fortunate-ly

the Hunter did not take the hint! and went off in full-cry

Huntsman lost perception hurriedly towards towards the eastern quarter. The Fox now for the first time,

eastern-quarter driving-went Fox began

crept out of the heap of hay where he had lain; and merely saying,

from grass-heap walk out said

"good-bye t'ye! good-bye!" without bestowing the smallest consideration, fare-well fare well not thanked

went his way. The Farmer upon this, grasped the Fox's paw,

and went. Farmer caught his

and said to him, "I have saved your very life!"

hand said I delivered your

"how is this that you do'nt even so much as

life! by-what? how? smallest not

"return me thanks! but go away in this manner!"

say-thanks thus this and go

"is such conduct reasonable or not?" The Fox replied,

have-is (i. e. is it) reason eh? Fox said

"had what your finger did, only correspond- ed with

your finger if early with

"what your mouth spoke, I would indeed have recompensed

mouth mutually-fitted I ought very-

"your kindness, with a most magnificent reward! but as your finger

handsomely reciprocate-thanks because your

"is a double-dealing knave, quite unparal- leled, (blame me not)

finger crafty-tricky different from-common

"as one who is forgetful of past favors!" my forget goodness indeed! every

Thus among mankind! any one who is fond of telling lies,—

man love talk lying-words not

it is not with his lips alone that he can do so! alone mouth-midst only so indeed!

No. 68.

The Raven and the Sheep.
Crow insults Sheep's meekness.

(Once upon a time) a black Raven being about to alight, was looking for
Black-crow flying-falling sought ground

為狐請綁幸而

獵士失覺奔往

東方逐去狐始

從草堆走出曰

請了請了不謝

而去庄主執其

手曰吾救爾之

性命何以略不

稱謝就此而去

有是理乎狐曰

汝之指若早與

口相符吾當重

重報謝因爾之

指狡獪異常非

我之忘恩也凡

人好說謊話不

獨口中惟然也

鴉欺羊善

烏鴉飛落尋地

wei Hoo tsing pâng; hîng!-urh
wei Oo tsing pông; hâng!-ee

Lěe-szé shîh-keô! pûn wáng
Leep-szé shât-kók! pûnn wóng

tung-fang chûh-keu. Hoo, chē
tung-fong chók-hûy. Oo, chee

tsung tsaou-tuy tsów-chûh; yuě,
tsung tsou-tuy ts'au-chút; yuet,

"tsing-leaou! tsing-leaou!" pûh seay
"tsing-lěw! tsing-lěw!" pûh tsā,

urh keu! Chwang-choo chîh ke
e hûy! Chóng-chû chûpp ke

shów, yuě, "woo kěw úrh-che
sh'au, yuet, "ng k'au ee-che

"sing-ming! hō ē leô pûh
"sing-ming! hō ee leok pûh

"ching-seay? tsěw tszé urh keu!
"ching-tsāy? ts'au tszé e hûy!

"yew-she lē hoo?" Hoo yuě,
"y'au-she lee oo?" Oo yuet,

"joo che chē, jō tsaou yî
"yū-che chee, yók tsou yū

"kōw seang-foo; woo táng chûng
"h'au seong-foo; 'ng tóng chûng

"chûng paou-seay! yin úrh-che
"chûng pou-tsāy! yân ēē-che

"chē, keaou-hwuy ē-cháng; fē
"chee, kaou-kooy ēē-sheong; fee

"wō-che wáng 'gân yay!" Fân-
"ngō-che mōng yūnn ya!" Fân-

jîn, haou shwō hwáng-hwá; pûh
yūn, hou shuet fōng-wá; pûh

tûh ków-chung, wei jên yay!
tók k'au-chung, wei yēn ya!

Yá, kē Yáng shên.
Ah, hee Yaong sheen.

Woo-Yá fē-lō, tsín tē
Oo-ah fee-lók, tsám lee

some place or other where he might perch:
—when seeing a meek good-natured
and perch seeing have tame Sheep

Sheep before him, he forthwith bestrode
him, and began to make a fool of him.
was before accordingly rode and played

The Sheep upon this said, "Old brother!
"how is it
him Sheep said old brother how!

"that you thus come to take my back,
what! take my upper-body

"and turn it into your play-ground? it
"is only from a desire to insult me,
make your play-ground not-more-than

"because I am single-hearted and mild! let
"us suppose
insult me simple-meek suppose if

"that I were a fierce Dog; would you then
"dare
I were fierce-Dog you still

"thus to play and trifle with me?" The
Raven replied,
dare play me eh? Crow said

"It is only because I knew your disposition
"to be mild and feeble,
originally know your nature tender-weak

"that I have dared thus to act towards
"you:—
there-fore it-is dare that-which-do

"but if you only had a spice of the devil
"in your temper,
allow you if had strong-passion

"most certainly I would not be bold enough
"to treat you thus!
I also not as-is indeed!

"the proverb saith, the man that is mild
"and gentle, is insulted by men;
Proverb saith man meek receives man

"and the horse that is mild and gentle, is
"bestrode by men:—
insult horse meek receives man ride

"and how much more must this apply to a
"mere Sheep!"
and-how-more with Sheep eh? as

This reminds us of a saying current in the
world, that, "altho' it is no doubt
world saith although spare-yield

"a very excellent thing, to spare and yield
"to persons, yet there are occasions when
is high still have times meet-

"you meet a class of bullying assuming
"people; and in such cases you must
are usur-per's class also

"not meekly give way to them!" it is
really to be feared,
not may one-taste (i. e. entirely) yield them

that (were you to yield to them in the first
instance), there would
truly fear yield not finish day

而棲見有馴羊

在前遂騎而戲

之羊曰老兄何

以將我之身上

為汝戲場不過

欺我純善假使

我是雄犬汝尚

敢戲我乎鴉曰

原知爾性柔弱

是以乃敢所為

使爾苟有剛氣

吾亦不如是矣

俗云人善被人

欺馬善被人騎

而況於羊乎如

世云雖則饒讓

為高然有時遇

係霸道之輩亦

不可一味讓他

誠恐讓無了日

urh tsē; kēen, yew seun-Yáng
e tsei; keen, y'au tsūn-Yaong

tsae tsēen; suy kē, urh hē-
tsoy tseen; suy kāy, e hee-

che. Yáng yuě, "laou-heung! hō
che. Yaong yuet, "lou-hing! hō

"ē tseang wō-che shín-sháng,
"ee tseong 'ngō-che shún-sheong,

"wei joo hē-cháng? pūh-kwō,
"wei yū hee-cheong? pūt-kwō,

"kē wō chún-shén! kea-szé,
"hee 'ngō shūn-sheen! ká-szé,

"wō she héung-Keuen; joo sháng
"ngō she hūng-Hūne; yū shéong

"kán hē wō hoo?" Yá yuě,
"kám hee 'ngō oo?" Ah yuet,

"yuen chē, ūrh sing jów-jō;
"yūne chee, ee sing y'au-yók;

"she-ē, nae kán so-wei:—
"she-ee, nai kám sho wei:—

"szé ūrh, ków yew káng-kē;
"szé ee, k'au y'au kōng-hee;

"woo yíh pūh joo-she ē!
"ng yík pūt yū-she ee!

"Sūh yun, 'jin shén, pē jin
"Tsúk wūn, 'yūn sheen, pee yūn

"kē; má shén, pē jin kē:—
"hee; má sheen, pee yūn kāy:—

"urh-hwáng yū Yáng hoo?" Joo
"ee-fōng yū Yaóng oo?" Yū

shē yun, "suy-tsīh jaou-jáng
shei wūn, "suy-tsūk yēw-yaóng

"wei kaou, jēn yew-shē yū-
"wei kou, yēen y'au-she yū-

"hē pá-taou-che pei:—yīh
"heí pá-tou-che pooy:—yík

"pūh-kō yīh-wē jáng tá!"
"pūt-hō yāt-mee yaóng tá!"

ching kung, jang woo leaou-jih!
shing hung, yaong mou lew-yat!

be no end to their encroachments :—the
best plan under these
not-as very-early compare-argue-
circumstances, is to rebut them at once by
keen argument!
him is above truly!

No. 69.

The Avaricious Landlord disappointed.
Land-lord covetous-heart.

Formerly there lived a Peasant, who assist-
ed in cultivating
Already was Peasant received-ploughed

his Landlord's grounds. Within (the small
premises he occupied or rented),
Land-lord's ground middle had

was an Old Tree; and of the fruit which
it bore,
Old Tree one stem every year

the Peasant was wont every year
the-which-produced fruit Peasant

to select the very best, which in the first
instance
chose the good-ones first presented

he presented to his Landlord; after which,
he sold what was over.
Land-lord afterwards sold-off

One day the Landlord having tasted this
fruit,
one day Land-lord tasted the

found it to be of an extraordinarily delicious
flavor, and his avarice
fruit beyond-measure sweet-fine so

was thereby immediately excited :—so, look-
ing upon the Tree [ginally
raised covetous-heart judging-it-to-be ori-

as being *ab initio* his own property, he had
but little scruple
was himself-'s thing not

in taking it back again; and with that
object take-return there-upon dug-

he had it dug-up, and transplanted to his
own garden.

up changed returned garden-midst. The

The Tree being now planted in a different
soil,

Tree changed ground and planted roots

the roots decayed, and the leaves fell off!
the Landlord

rotten leaves sick Land-lord then

repenting of what he had done, exclaimed,
“this is indeed
repenting-it said, is my

“my fault! had I not transplanted this
“Tree

error indeed! I if not change

不如及早較論
之為上也。

業主貪心

曾有佃戶承耕

業主之地中有

老樹一株每年

所出之果、佃丁

擇其善者、先送

業主、然後發賣、

一日業主嘗其

果格外甘美、遂

起貪心、以為本

係自己之物、不

防取歸、於是挖

起、移歸園內、其

樹易地而栽、根

枯葉萎、業主乃

悔之、曰、是我之

過也、我若不移

pūh-joo keih-tsaou keaou-lún-
pūt-yū kūp-tsou kaou-lun-

che, wei sháng yay!
che, wei shéong ya!

Něě-choo tán-sín.
Yeep-chū tám-súm.

Tsáng, yew Tēen-hoo, ching-käng
Tsáng, y'au Teen-oo, shing-käng

Něě-choo-che tē:—chung, yew
Yeep-chū-che lee:—chung, y'au

Laou-shoo yih choo; mei nēen
Lou-shū yat chū; mooy neen

sō-chūh-che kwō, Tēen-ting
shō-chut-che kwō, Teen-ting

tsih ke shēn-chay, sēen sung
chák ke sheen-chay, seen sung

Něě-choo; jēn-how fā-mae.
Yeep-chū; yeen-h'au fāt-mae.

Yih jih, Něě-choo cháng ke
Yat yát, Yeep-chū shéong ke

kwō; kīh-wae kán-mei! suy
kwō; kák-'ngoy kám-mee! suy

kē tán-sín:—ē-wei, pún
hee tám-súm:—ee-wei, poon

hē tszé-kē-che wūh, pūh
hei tszé-kec-che mūt, pūt

fāng tseu-kwei; yū-she wā-
fōng tsūy-kwei; yū-she wāt-

kē, ē-kwei yuen-nuy. Ke
hee, ee-kwei yūne-nuy. Ke

Shoo, yih tē urh tsae; kán
Shū, yik tee e tsoy; kün

koo, yē wei! Něě-choo nae
foo, yeep wei! Yeep-chū nai

hwuy-che, yuě, “she wō-che
fooy-chee, yuet, “she 'ngō-che

“kwō yay! wō, jō pūh ē
“kwō ya! 'ngō, yók pūt ee

"to my garden, every year I might have
"had fruit for my palate
is this-place every year still have

"as heretofore! but now and henceforward,
fruit taste now and after not

"I shall alas! enjoy it no more!" The
"proverb saith"
may return-obtain indeed! Common say

"because the avaricious heart is unsatisfied,
"he loses his capital
covetous heart not one including capital

"as well as his profit!" which is just the
moral of the Fable!
all lose just this say also!

No. 70.

The Oak and the Willow.
Pine, Reed; hard, soft.

On the banks of a river and quite confront-
ing each other, [side]
Double-banked mutually-illuminating one-

*on one side a stately Pine blended it's head
with the skies;
Pine-tree blended heaven one side*

while on the opposite side, a lowly Reed
dallied with the running stream:—
Reed spotted water Pine Reed

the Pine, and the Reed, thus morning and
evening, saw each other continually.
morning evening mutually-saw one day

One day, the Pine in a tone of ridicule,
thus addressed his
the Pine ridiculing-mocking the Reed

neighbour, "when I look at you, your per-
"son reminds me of a thread
said behold your body as soft-

"of soft silk; and your disposition is sub-
"missive, as is that flowing brook!
silk nature as running-water often

"you always move, in whatsoever direction
"the wind inclines you!
every follow wind and play wind

"if the wind be easterly, you obey it's
"impulse; and if from the west,
east then east wind west then

"you are alike subservient! you have not
"the slightest strength of mind
west hair not strong-spirit how-

"or resolution about you! why not like
"me, so straight and unbending!
as my straight-upright not

"would not that indeed be delightful!"
"The Reed replied,
bend how not pleasant truly!? Reed

"strength, and weakness, have alike their
"advantages:—
said hard soft each has that-which

在此每年尚得

果嘗今而後不

可復得矣俗云、

貪心不一連本

俱失正此謂也

"tsae tszé, mei nëen sháng tih
"soy tszé, mooy neen shéong ták

"kwō cháng; kín urh hów, püh-
"kwō sheong; kám e h'au, püt-

"ko fūh-tih ē!" Sūh yun,
"ho fook-tūk ee!" Tsúk wūn,

"tán-sín pūh yih, lēen pūn
"lám-sám pūt yát, leen poon

"keu shih!" ching tszé wei yay!
"kūy shát!" ching tszé wei ya!

杉葦剛柔

Shān, Wei; káng, jów.
Chām, Wei; kóng, y'au.

夾岸相映一邊

Keā-'gān seang-yīng, yih-pēn
Káp-ōan seong-yaong, yat-peen

杉樹參天一邊

Shān-shoo tsān tēn; yih-pēn
Chām-shū tsām teen; yat-peen

蘆葦點水杉葦

Loo-wei tēn shwuy! Shān, Wei,
Loo wei tēn shuy! Chām, Wei,

朝夕相見一日

chaou, seih, seang kēen. Yih jīh,
chēw, sīk, seong-keēn. Yat yát,

其杉譏誚其葦

ke Shān kē-tseaou ke Wei,
ke Chām kee-tsēw ke Wei,

曰看爾體如柔

yuē, "kān ūh tē, joo jów-
yuet, "hōan ee lei, yū y'au-

絲性如流水每

"szé; síng, joo lēw-shwuy! mei
"szé; síng, yū l'au-shuy! mooy

每隨風而舞風

"mei suy fūng urh woo! fung
"mooy tsuy fūng e mou! fung

東則東風西則

"tūng, tsīh tūng! fung sē, tsīh
"tūng, tsūk tūng! fung sei, tsūk

西毫無剛氣何

"sē! haou woo káng-kē! hō-
"sei! hou mou kóng-hee! hō-

如我之正直不

"joo wō-che ching chih pūh
"yū 'ngō-che ching-chik pūt

屈豈不快哉葦

"keüh! kē pūh kwae tsae!" Wei
"wūt! hee pūt fai tsoy!" Wei

曰剛柔各有所

yue, "káng, jów, kō yew so-
yuet, "kóng, y'au, kók y'au sho-

"I, tho' thus weak and feeble, may thereby
perchance
excel I altho' weak-feeble finally

"escape calamities; and you, tho' now
hard and strong,
may avoid woes you altho' strong-

"yet it is to be feared that you may not be
able thus always to preserve
violent further fear tranquil-body not-

"yourself!" One day a whirlwind sud-
denly arose!
stable! one day whirl-wind swiftly

the Reed bent to the right and left, and
plying backwards and forwards
rose the Reed left right

in all directions, finally escaped without da-
mage.—

pulled turned in-the-end not great evil

whereas, the noble Pine was torn up by the
roots.

but Pine tree early already including

almost at the very commencement! The
proverb saith,

roots plucked-up indeed! Proverb saith

"mildness, and kindness, are mostly gainers
in the end;

mild-kind finally profits self violent-

"while he who is head-strong and fierce,
commonly draws woe on his own head!"
fierce always invites calamities! just this

which is just what we have been saying!
say indeed!

No. 71.

The Boasting Traveller reproved.

Boastful-lies receive contradict.

A friend of mine, who had been abroad from
his youth,

My friend-man from little went-out

had travelled thro' a great many countries

outside already passed-thro' every kingdom

and seen a good deal of the world;

tory and-already looked-over a great-

and upon his return home, in narrating all
his adventures,

deal the-world and returned entirely

the most of what he said seemed strange
and out of common.

narrated that-which saw too-much included

One day, a number of people were assembled
at the house,

hear! one day all-men were

listening to the stories he was telling:

Hall (or place) hear him what narrate

長吾雖懦弱究

可免禍汝雖剛

強猶恐安身不

牢一日颶風驟

起其蘆葦左右

掀翻終無大害

而杉樹早已連

根拔起矣諺云

溫柔終益己強

暴每招災正此

謂也

荒唐受駁

余友人自小出

外曾經各國地

方也曾見過許

多世面及歸盡

述所見多屬牢

聞一日諸人在

座聽其所述漸

"cháng; woo, suy nō-jō, kēw

"chéong; 'ug, suy nō-yók, k'au

"kō mēen hō:—joo, suy káng-

"hō mēen wō:—yū, suy kōng-

"kéang, yēw, kung 'gán-shín pūh-

"kéong, y'au, hung oan-shūn pūt-

"laou!" Yih-jih, keu-fung tsow-

"lou!" Yāt-yāt, k'au-fung ch'au-

kē! ke Loo-Wei, tsō, yēw,

hee! ke Loo-Wei, tsō, y'au,

hēen, fán; chūng, woo tá hae!

heen, fán; chūng, mou tai hoy!

urh Shān-shoo, tsaou ē lēen

e Chām-shū, tsou ee leen

kān, pā-kē ē! Yén yun,

kūn, pūt-hec ee! Yeen wūn,

"wān-jow, chūng yih kē; kéang-

"wūn-y'au, chūng yik kee; kéong-

"paou, mei chaou tsae!" ching tszé

"pou, mooy chēw tsoy!" ching tszé

wei yay!

wei ya!

Hwáng-táng shōw pō.

Fōng-tōng sh'au pōk.

Yü yēw-jin, tszé-seaou chūh-

Yü y'au-yūn, tszé-sēw chūt-

wae; tsāng, kīng kō-kwō tē-

'ngoy; tsāng, kīng kōk-kwōk tee-

fāng; yāy-tsāng, kēen-kwō heu-

fōng; yā-tsāng, kēen-kwō hūy-

tō shē-mēen:—kēih kwei, tsin

tō shēi-mēen:—kūp kwei, tsun

shūh sō kēen, tō shūh hān-

shūt shō keen, tō shūk hoan-

wān! Yih-jih, choo-jin tsae

mūn! Yāt-yāt, chū-yūn tsoy

tsō, tīng ke sō shūh; tsēen

tsō, tēng ke shō shūt; tseem

these gradually assumed the appearance of
so many boastful lies; [not dare

implicate extravagant-exaggeration only

still, the listeners did not like to chide him
for it; and for that reason,

face-scold his fault and-because-of-this

the further he proceeded, the more extra-
vagant his language became.

more narrate more mad already said

At last he said, "I, in such a place, at one
"bound crossed a river!"

I with such place one-leap

and other words to the same effect. In the
hall at the time,

crossed river like words house-midst

was an old experienced personage; who,
observing that the yarns

had experienced-practised-old-person saw

he was spinning, were getting rather too
tough,

his boastful-lies too extreme so

rebuked him in these words, "why, in this
"place

reproved him said this-place also

"we have also got a river! and if at one
"bound,

have a river you really can

"you can cross that too, then indeed
one-leap and cross then may

"you may go on with your narrative! but
"if you cannot do that,
go-down speak-on if not

"you had better forthwith put a curb on
"your mouth!"

can please immediately stop-mouth speak-

The Traveller knew that he had made a
mistake, and after that

er self-knew lost-words not

did not dare utter a sound! The Proverb
saith,

dare therefore sound proverb saith speak-

"if you speak but little, then what you say
"is probably true; if you speak too much,
words few have solid, speak-words

"then it is to be feared, that a great deal
of what you say, is imaginary!"
many, fear empty, world-space love

the men of this world who are fond of talk-
speak-words-those-who ought care-it

ing, ought therefore to be on their guard;
do not despise this friendly hint!

do'nt slight!

No. 72. "

Esor decries the use of Torture.

E-sop admonishes-age.

涉荒唐但不敢

面斥其非因之

愈述愈狂曾說

我於某處一躍

過河等語座中

有歷練老者見

其荒唐太甚遂

駁之曰此處亦

有一河汝果能

一躍而過方可

往下說及若不

能請即駐只說

者自知失言不

敢則聲俗云說

話少得實說話

多恐虛世間好

說話者當慎之

勿忽

意拾勸世

shě hwáng-táng; tán, pūh kán
sheep fōng-tōng; tán, pūt kám

mēen-chīh ke fē:—yīn-che,
meon-chīk ke fee:—yūn-che,

yū shūh, yū kwāng! tsāng shwō,
yū shūt, yū kwōng! tsāng shuet,

"wō, yū mōw choo; yīh-yō,
"ngō yū m'au chū; yāt-yéok,

"kwō hō!" tǎng yū. Tsō-chung,
"kwō hō!" tǎng yū. Tsō chung,

yew leih-lēen laou-chay; kēen
y'au lik leen-lou-chay; keen

ke hwáng-táng tae shīn, suy
ke fōng-tōng tai shām, suy

pō-che, yuē, "tszé-choo, yīh
pōk-che, yuet, "tszé-chū, yik

"yew yīh hō! joo kwō nǎng
"y'au yat hō! yū kwō nǎng

"yīh-yō, urh kwō, fáng ko
"yāt-yéok, e kwō, fōng ho

"wáng-hea shwō-keih! jō pūh
"wóng-ha shuet-kūp! yóik pūt

"nǎng, tsing tseih choo-ków!" shwō-
"nǎng, tsing tsik chū-h'au!" shuet-

chay, tszé-chē shīh-yén; pūh
chay, tszé-chee shāt-yeen; pūt

kán tsih shing! Sūh yun, "shwō-
kám tsūk shing! Tsūk wūn, "shuet-

"hwá shaou, tīh shīh; shwō-hwá
"wá shēw, tūk shāt; shuet-wá

"tō, kung heu!" shē-kēen haou-
"tō, hūng hūy!" shēi-kán hou-

shwō-hwá-chay, tǎng shīn-che!
shuet-wá-chay, tōng shūn-che!

wūh hwūh!
mūt fūt!

E-sop keuen-shē.

E-sop hūne-shei.

Some three thousand years ago, in the Kingdom of Kalapa, ¹²

Ka-la-pa three thousand years

the people of that Country were far from being enlightened:—

before Kingdom-men not understand rea-

their inclinations were solely directed to-
wards heresies;

son alone loved strange-principles and

which the Laws of the Land most sternly prohibited.

Kingdom-Laws forbade it very strictly.

When any Sorcerers were caught, if upon examination

Sorcer-ers receive catch-those-who examine

proof of their guilt was found, they were straightway put to death!

have evi-dence immediately kill them.

One day having apprehended a good many of this description,

One day caught-seized many men

they were just in the act of binding them hand and foot,

just were binding-tying hand foot

when Esop passed that way; and enquired of the bystanders, saying,

E-sop passed and asked them

“what have these people been about?”

saying these what do-persons? All

The whole multitude answered, “why, these are so many Sorcerers!”

answered said these are Sorcer-ers,

“and just now we are about to try them:—
“we take them,

now about-to prove them take them

“and plunge them into the middle of that
“pool; those who swim,

steep with pond midst float-water-

“are then accounted Sorcerers; when we
“ought forthwith

those-who then make Sorcer-ers ought

“to burn them with fire! but if they go to
“the bottom,

burn them with fire sink-those-who

“why, then we consider them to be good
“people; and instantly [away

then make gentle-people immediately put-

“permit them to return home; sure never
“was a more sage plan

them in-order-to return plan-'s wise

“devised than this!!” Esop hereupon ex-
claimed,

not pass bye this! E-sop

“oh! what kind of plan is this that you
“speak to me about!!

said oh! is what plan-indeed!?

“alas! if this be the way that you go to
“work, of those which you seize,

lo! if-as-is those-caught-which-are

加刺巴三千年

前國人未明道

理專好異端而

國法禁之最嚴

術士被挈者駭

有憑據即殺之

一日挈獲多人

正在繫縛手足

意拾遇而問之

曰此何為者衆

答曰此乃術士

今將試之將其

溺於池中浮水

者則為術士當

焚之於火沉者

則為良民即捨

之以歸法之善

莫過於此意拾

曰惡是何法哉

夫如是所獲者

Ká-lá-pá, sán-tsēen nēen

Ká-lá-pá, sán-tsēen nēen

tsēen, kwō-jín wē ming taou-
tseen, kwók-yūn mee ming tou-

lē: chuen haou ē-twan; urh
lee; chūne hou ee-tūne; e

kwō-fā, kin-che tsuy yén!
kwók-fát, kúm-che tsuy yeem!

Shüh-szé pē-ná-chay, yén
Shút-szé pee-ná-chay, yēem

yew ping-keu, tseih shā-che!
y'au päng-kūy, tsik shát-che!

Yih-jih, ná-hwō tō jín;
Yāt-yāt, ná-wók tō yūn;

ching-tsae kē-fō shów, tsùh,
ching-tsoy hei-fō sh'au, tsúk,

E-sop kwō, urh wán-che;
E-sop kwō, e mün-che;

yuē, “tszé, hō wei-chay?” Chóng
quet, “tszé, hō wei-chay?” Chóng

tā, yuē, “tszé nae Shüh-szé!
táp, yuē, “tszé nai Shút-szé!

“kin tseang-shē-che; tseang ke,
“kúm tseong-shee-che; tseong ke,

“neih yū chē-chung:—fów-shwuy-
“ník yū chee-chung:—f'au-shuy-

“chay, tsih wei Shüh-szé; táng
“chay, tsük wei Shút-szé; tóng

“fún-che yū hō! chin-chay,
“fún-che yū fō! chám-chay,

“tsih wei léang-mín; tseih shāy-
“tsük wei leong-mün; tsik shāy-

“che ē kwei! fá-che shén
“che ee kwei! fát-che sheen

“mō-kwō yū tszé!” E-sop
“mók-kwō yū tszé!” E-sop

yuē, “woo! she hō fá tsae!!
yuē, “woo! she hō fát tsoy!!

“foo! joo-she, sō-hwō-chay
“foo! yū-she, shō-wók-chay,

"not one will escape with his life!
not one alive-life indeed! swim-

"those who swim, die by fire; those who
"sink,
those-who die with fire sink-those-who

"die by water:—but they both meet Death
"alike!
die with water equally a death

"far better not examine them at all!"
also! better do'nt examine! As

This Fable refers to those fierce and cruel
Mandarins in this world,
world-upon fierce-cruel's mandarins

who make a constant practice, of never
scrutinizing the truth or falsehood of
continually not investigate unreal real

any case; and who, right or wrong, at once
apply the Torture, in order that the
restlessly by-means-of torture seek-confession

accused party may confess; and to such an
extent, as often to lead to the [person
extreme-proceed-to wound-spoil members-

mutilation of the limbs! those who confess,
are put to death by statute;
confess-those-who then die by Law

those who refuse to confess, then die under
the Torture:—
not confess then die by torture

or, granting that they may not actually lose
their lives,
if not lead-to kill-life still

yet their limbs being thus mutilated, can
(such unjust Mandarins)
wounding members-person can make them

ever restore these to them again! people
therefore cannot be
return original eh? not may not

too careful!
care indeed!

No. 73.

The Wild-Boar and the Wolf.
Wild-Boar self-protect.

A Wild-Boar was continually standing be-
neath a tree,

Wild-Boar always was tree-below

whetting his tusks; in order that he might
be prepared

grinding two teeth whereby prepare-against
against accidents. A Wolf saw him at this
daily exercise; and enquired

unlooked-for-evil Wolf saw and asked
of him, saying, "you are always here rub-
bing away at your teeth!

saying you always stand this-place whet

無一生命矣浮
者死於火沉者

死於水均一死

也不如莫驗如

世上暴虐之官

往往不審虛實

動以刑法求招

甚至傷殘肢體

招者則死於律

不招則死於刑

苟不致斃命而

傷肢體能為之

復原乎不可不

慎也

"woo yih sāng-ming ē! fōw-
"mou yāt shang-ming ee! f'au-

"chay, szē yü hō; chīn-chay,
"chay, sze yü fō; chūm-chay

"szé yü shwuy:—keun yih-szē
"szé yü shuy:—kwūn yāt-szē

"yay! pūh-joo mō yén!" Joo
"ya! pūt-yü mōk yeem!" Yü

shē-shang paou-neō-che kwán;
shei-sheong pou-yók-che koon;

wáng wáng pūh shīn heu, shīh;
wóng wóng pūt shūm hūy, shāt;

túng, ē hīng-fā kēw-chaou!
túng, ee yīng-fāt k'au-chēw!

shīn-chē shāng-tsān chē-tē!
shūm-chee sheong-chān chee-tei!

chaou-chay, tsīh szé yü leūh;
chēw-chay, tsūk szé yü leut;

pūh-chaou, tsīh szé yü hīng!
pūt-chēw, tsūk szé yü yīng!

ków pūh chē pē míng, ūrh
k'au pūt chee pei-míng, ee

shāng chē-tē,—nāng wei-che
sheong chee-tei,—nāng wei-che

fūh-yuen hoo? pūh kō pūh
fook-yūne oo? pūt hō pūt

shīn-che!
shūn-che!

野猪自護

Yāy-Choo tszé-hoo.
Yāy-Chū tszé-oo.

野猪常在樹下

磨有两齒以備

不虞狼見而問

曰汝常在此磨

Yāy-Choo chāng tsae shoo-hea,
Yāy-Chū sheong tsoy shū-ha,

mō-yew leang-ché; ē pē
mō-y'au leong-chee; ee pee

pūh-yū. Lāng kēen, urh wān,
pūt-yū. Lōng keen, e mūn,

yuē, "joo chāng tsae tszé, mō
yuet, "yū sheong tsoy tszé, mō

"just now is the season of Peace and Plenty!
teeth at-present perfect-peace abundant

"what then can your object be in doing
"this?"
age wish what do pray? Boar

The Boar replied, "how is it that you are
"so very witless
said you how not-wise as-

"as this! I am humbly of opinion, that,
"when the Hounds come,
this! I think hunting-Dogs come-

"and danger presses me on all sides, little
"time will there then be
time in-a-hurry (or in straits) still

"for me to sharpen my teeth and resist
"the enemy;
may grind-teeth respond-enemy eh?

"therefore, my wisest plan is just to take
"Time by the forelock,
not-as early do-it that-which

"(as I am now doing)!"
also!

No. 74.

The Beasts elect a King.
Monkey-Prince Fox-Minister.

One day, all the Beasts having assembled
together
One-day all-Beasts in-a-herd-assembled

in some place or other, each commenced to
vaunt his good [celled
one place every one spoke that-which ex-

qualities, thereby striving to attain the
Royal Office. Whereupon,
thereby to-contend King's-Throne. Lion then

the Lion styled himself, as "the animal of
"prodigious strength;" the Elephant,
self-called strength-great Elephant then

was known for the number and sagacity of
his plans; the Fox,
self-recognized many-plots Fox then

had long been famed for his capacity and
skill; while the Horse,
long-styled cunning-wise Horse then

clung to the acknowledged transcendence
of his merits:—and thus
clung-to his merit high with-that

each had so many good points, that scarce
any difference
each had what excelled not mutually

was found to exist among them! Finally
however, forth stepped a Monkey!
above below. Last-of-all came a

who played off his antics, in a manner most
wonderful to behold!
Mon-key leaping playing strange-uncommon

牙當此太平盛

世欲何為哉猪

曰汝何不智若

此吾想獵狗来

時倉皇之下尚

能磨牙應敵乎

不如早為之所

也

"yá! tâng-tszé, tae-ping shing-
"ngá! tóng-tszé, tai-ping shing-

"shē! yüh hō wei tsae?" Choo
"shei! yuk hō wei tsay?" Chū

yuě, "joo, hō püh-chē jō-
yuet, "yū, hō pūt-chee yók-

"tszé! woo seang, Lěe ków lae-
"tszé! 'ng seong, Leep-k'au loy-

"she, tsáng-hwáng-che-hea, sháng
"she, tsóng-wóng-che-ha, shéong

"nǎng mō-yá, ying-teih hoo?
"nǎng mō-'ngá, ying-tik oo?

"püh-joo tsaou wei-che, sō
"pūt-yū tsou wei-che, shō

"yay!"
"ya!"

猴君狐臣

Hów-Keun, Hoo-Chín.
H'au-Kwün, Oo-Shün.

一日各獸群聚

一處各道所長

以爭王位獅則

自稱力大象則

自認多謀狐則

久稱慧智馬則

恃其功高於是

各有所長不相

上下末後來一

獼猴跳舞怪異

Yih-jih, kō-Shów keun-tseu
Yāt-yāt, kók-Sh'au kwün-tsūy

yih-choo; kō taou sō cháng,
yāt-chū; kók tou shō chéong,

ē tsǎng Wáng-Wei! Szé, tsih
ee chǎng Wóng-Wei! Szé, tsük

tszé-ching "leih-tá"; Seang, tsih
tszé-ching "lik-tai"; Tseong, tsük

tszé-jin tō-mów; Hoo, tsih
tszé-yün tō-m'au; Oo, tsük

kēw-ching hwuy-chē; Ma, tsih
k'au-ching wei-chee; Ma, tsük

chē ke kung kaou! yū-she,
chee ke kung kou! yū-she,

kō yew sō cháng; püh-seang
kók y'au shō chéong; pūt-seong

sháng, hea. Mō-how, lae yih
shéong, ha. Moot-h'au, loy yat

Mē-hów; teaou, woo, kwae-ē!
'Nee-h'au; tēw, mou, kwai-ee!

he gave a thousand proofs of his varied talents, while his answers [answers spiritual-changes hundred go-out gave-flowed like a running stream:—and there-upon, all the Beasts

as current (of water) with-that all Beasts appointed him as their King. Only, the Fox was not altogether put forward him make king only Fox

willing to submit to this arrangement; looking upon the Monkey little not sub-mit judging-to be

as an animal of little discernment, how was he adequate

Mon-key little-ability how-enough

to fill the post of Chief of All! with that, (he determined)

whereby sustain Most-Honorable there-upon

craftily to embarrass him; and to that end thus addressed him, "Glory and cunningly bothered-him saying Great-King

"Honor be unto Your Majesty! I, your humble vassal, have got

be above! little-minister has words

"something important to communicate! just now in such a place, [such-place begin lay-before-Your-Majesty just-now

"is a hoard of gold! but it will be necessary for Your Sacred Majesty, have gold a pit must obtain

"to go thither in your own person; and then the treasure no doubt

Great-King ownself go then may

"may be obtained!" The Monkey, taking all this for gospel, [indeed take-it! Monkey considering-it-to be so-

immediately followed the Fox; where he saw

immediately followed Fox went saw had some green fruit, lying most temptingly within a trap.

unripe-fruit stowed with cage-inside

The Monkey could have patience no longer; so he stretched out his paw

Monkey not-could patient stretched-out-hand

to take it; when lo! the iron trap forthwith fell

took it lo! received iron-cage

and closed! and having his paw within, both squeezed it and held it fast!

fall-shut! take hand press detain

The Monkey exclaimed in a voice of reproach, "thou oh Fox! art a traitorous

Monkey railed saying Fox is-indeed traitor-

"vassal! and must straight-ways meet the penalty of thy crime!" [of-crime Fox

minister! of-necessity-must see-punishment- The Fox replied, "I indeed am no traitorous vassal!

said I not-am traitor minister! you

靈變百出對答

如流於是各獸

推之為王、惟狐

頗不輸服以為

猴子小技何足

以當至尊、於是

詭賺之曰、大王

在上、小臣有話

啟奏現在某處、

有金一窖必得

大王親往方可

反也猴以為然

即從狐往見有

生菓貯於籠內、

猴不能忍伸手

取之、殊被鉄籠

脫關將手壓住

猴罵曰狐乃奸

臣、必須見罪狐

曰我非奸臣汝

ling-pēn pīh chūh; tuy-tā
ling-peen pák chūt; tuy-láp

joo lēw! yū-she, kō-Shōw
yū l'au! yū-she, kók-Sh'au

tuy-che, wei Wáng! Wei, Hoo,
tuy-che, wei Wóng! Wei, Oo,

pō pūh shoo-fūh! ē-wei
pō pūt shū-fook! ee-wei

Hów-tsze seaou-kē, hō-tsūh
H'au-tsze sēw-kee, hō-tsúk

ē tāng chē-Tsun? yū-she,
ee tōng chee-Tsun? yū-she,

kwei chān-che, yuē, "Tá-Wáng
kwei chām-che, yuet, "Tai-Wóng

"tsae sháng! seaou-chín yew hwa
"tsoy shēong! sēw-shūn y'au wa

"kē-tsów! hēen-tsae, mōw-choo,
"kei tsáu! een-tsoy, m'au-chū,

"yew kin yīh-keau! peīh tīh
"y'au kām yāt-kaou! peet tūk

"Tá-Wáng tsín-wáng; fāng ko
"Tai-Wóng tsún-wong; fōng ho

"tsen yay!" Hów, ē-wei jēn;
"tsūy' ya!" H'au, ee-wei yēn;

tseih, tsūng Hoo wáng: kēen yew
tsik, tsūng Oo wóng: keen y'au

sāng-kwō, choo yū lūng-nuy:—
shang-kwō, chū yū lūng-nuy:—

Hów pūh-nāng jīn, shin-shōw
H'au pūt-nāng yūn, shūn-sh'au

tseu che: shoo! pē tēē-lung
tsūy-che: shū! pee teet-lung

tō-kwán! tseang shōw, yā-choo!
tūte-kwán! tseong sh'au, át-chū!

Hów, má yuē, "Hoo nae kēen-
H'au, má yuet, "Oo nai kán-

"Chín! peīh-seu kēen-tsuy!" Hoo
"Shūn! peet-sūy keen-tsuy!" Oo

yuē, "wō fē kēen-Chín! joo
yuet, "ngō fē kán-Shūn! yā

"but thou art a most foolish Prince! thou
"can'st not even take care of
indeed-are dull-Prince one-hand still
"a single paw, and yet would 'st thou be
"KING
not can secure may make all-

"among the Beasts eh?" The Proverb
saith, "those who sit in high places,
Beasts' King eh? Proverb saith post-

"are exposed to dangers beyond common!"
high-persons dangerous is indeed!

No. 75.

The Shepherd-boy and the Wolf.
Shepherd-boy tells lies.

A Shepherd-boy had received his Master's
commands,
Shepherd boy received Master com-

to watch vigilantly a flock of Sheep; in
order to prevent
mands look-watch Sheep-flock thereby

any visits from the Wolf. Now, this
Shepherd-boy was constantly calling,
guard-against Wolf come Shepherd always

"the Wolf is coming!" for no other object
than mere sport;
shouted Wolf come! thereby make play-

when his Master would come running out
in a great hurry, and lo!
idea Master hastily went-out behold

it was nothing but the Boy telling so many
lies!
was Shepherd tell-lies thus-it-

Thus it happened several times:—and after-
wards, when the Wolf
was several-times afterwards really had

really did come, and the Shepherd-boy cal-
led for assistance,
Wolf come Shepherd called-deliver

his Master suspected that he was only tel-
ling some more lies,
Master further doubted he told-

and therefore did not leave the house; in
consequence of which,
lies therefore not went-out Sheep

the Sheep were entirely devoured by the
Wolf!
then were by-Wolf entirely-eaten admonish

By this we intend to admonish the men of
this world, that they do not
world-men not-may tell-lies

on any occasion tell lies; for should they
even have a true affair in [mistake]
have true business then ought impede (or

hand, this evil habit may lead to it's mis-
carriage!
indeed!

乃昏君一手尚
不能保能為各
獸王乎諺云位
高者危是也

牧童說謊

牧童受主人囑
咐看守羊群以
妨狼至牧童常
呼狼至以為頑
意主人奔出却
是牧童說謊如
是數次後果有
狼至牧童叫救
主人又疑其說
謊是以不出羊
則為狼盡食勸
世人不可說謊
有真事則當誤
矣

"nae hwän-Keun! yih-shów, sháng
"nai fūn-Kwün! yāt-sh'au, shéong

"pūh nǎng paou: nǎng wei kō
"pūt nǎng pou: nǎng wei kók-

"Shów WANG hoo?" Yén yun, "wei-
"Sh'au WONG oo?" Yeen wūn, "wei-

"kaou-chay, wei!" shē yay!
"kou-chay, 'ngei!" shee ya!

Mūh-tung shwō-hwáng.
Mūk-tung shuet-fóng.

Mūh-tung shów Choo-jin chūh-
Mūk-tung sh'au Chū-yūn chūk-

foo, kán-shów Yáng-keun; ē
foo, hoan-sh'au Yaong-kwün; ee

fáng Láng chē. Mūh-tung cháng
fóng Lóng chee. Mūk-tung shéong

hoo, "Láng chē!" ē-wei wán-
foo, "Lóng chee!" ee-wei wán-

ē; Choo-jin pūn chūh:—keō!
ee; Chū-yūn pūn chūt:—léok!

she Mūh-tung shwō-hwáng! Joo-
she Mūk-tung shuet-fóng! Yū-

she soo-tsze; hów, kwō yew
she shou-tsze; h'au, kwō y'au

Láng chē; Mūh-tung keaou-kēw,
Lóng chee; Mūk-tung kēw-k'au,

Choo-jin yew ē ke shwō-
Chū-yūn y'au ee ke shuet-

hwáng; she-ē pūh chūh: Yáng,
fóng; she-ee pūt chūt: Yaong,

tsih wei Láng tsin chih! Keuen,
tsūk wei Lóng tsün shik! Hūne

shē-jin, pūh kō shwō-hwáng:—
shei-yūn, pūt hō shuet-fóng:—

yew chin-szé, tsih tǎng woo
y'au chūn-szé, tsūk lóng 'ng

ē!
ee!

No. 76.

The Lion and the Man.
Man Lion argue-the-point.

One day a Lion and a Man were arguing together;
One day Lion with Man together-

each asserted that he was the greater,
discussed each self-styled great not-

and neither was willing to yield the point.
The Man upon this, pointed
willing mutually-yeild Man then pointed-to

to a stone Statue (of himself), where he was
represented as treading a Lion
a-stone-Image feet tramping Li-

under foot; and said, "behold there! will
"you now say
on said you look! how not

"that MAN is not the greater?" The Lion
replied, "it is not so indeed!
Man great eh? Lion said not

"I, on the other hand, could tell you of—
"I don't know
so I say Lion's talons-

"how many men—who have perished
"beneath the Lion's paw:—
below not know extinguish many

"but the only difference is, that Men are
"able
few men also! for-lo! Men can

"to mould Statues, a thing which we Lions
"do not understand!
mould Images and Lions not can

"Let it be granted for a moment, that,
"we had that talent also;
really! suppose Lions could mould Images,

"we should surely mould the Lion, tread-
"ing on the top
these also must mould Lion's

"of the Man!" (The remark of the Lion)
is perfectly reasonable;
stand man upon indeed! reason's

what occasion is there for surprise (that
the Man was moulded uppermost!)
ought so! how enough surprise pray?

No. 77.

The Rats wish to Bell the Cat.
Rats guard-against Cat evil.

The Rat species, had long received injury
from their deadly foe the Cat!
Rats received evil from Cat long-time

One day, the whole of the Rats assembled
together
indeed! One day flock-Rats collectiv-y-

人獅論理

Jín, Szé, lún-lē.
Yún, Szé lún-lee.

一日獅與人同

Yih-jih, Szé yü Jín, tóng-
Yát-yát, Szé yü Yún, tóng-

論各自稱大不

lun
lē: kō, tszé-ching tá; pūh-
lee: kōk, tszé-ching tai; pūt-

肯相讓人則指

käng seang-jäng. Jín, tsīh chē
hāng seong-yoóng. Yün, tsūk chee

一石像脚踏獅

yih shīh-Seang, keō taou Szé-
yat shēk-Tseong, kéok tou Szé-

子曰爾看豈非

tszé; yuē, "ūrh kán! kē fē
tszé; yuet, "ce hoan! hee fec

人大乎獅曰不

"Jín tá hoo?" Szé yuē, "pūh
"Yún tai oo?" Szé yuet, "pūt

然吾謂獅之爪

"jēn! woo wei, Szé-che chaou-
"yeen! 'ng wei, Szé-che chaou-

下不知埋沒多

"hea, pūh chē mae-mūh, tō-
"ha, pūt chee mai-moot, tō-

少人也蓋人能

"shaou-Jin yay! kae! Jín, nāng
"shēw-Yün ya! koy! Yün, nāng

塑像而獅不能

"soo Seang; urh Szé, pūh nāng
"sou Tseong; ee Szé, pūt nāng

也使獅能塑像

"yay! szé, Szé nāng soo Seang;
"ya! szé, Szé nāng sou Tseong;

彼亦必塑獅之

"pē, yih peih soo Szé-che,
"pee, yik peet sou Szé-che,

在人上也理之

"tsae Jín shāng yay!" Lē-che
"tsoy Yün shéong ya!" Lee-che

當然何足怪哉

tāng jēn! hō tsūh kwae tsae?
tóng yeen! hō tsuk kwai tsoy?

鼠妨貓害

Shoo fāng Maou hae.
Shū fōng Maou hoy.

鼠受害於貓久

Shoo, shów hae yü Maou, kēw
Shū, sh'au hoy yü Maou, k'au

矣一日群鼠聚

ē! Yih-jih, keun-Shoo tseu-
ee! Yát-yát, kwūn-Shū tsūy-

for consultation, and said, "our species has
"ever been famed for

consulted saying we enough knowing

"wisdom and talent! we are consummate
"in the art of providing against sorrow

too-much-ability deeply plot distant-cause-of-

"evil, even when far off! and as we hide

"ourselves by day, and only sally forth

day conceal night go-out also may

"at night, we may also be called people

"who know to avail themselves of their

say know-opportunity-person! but-

"opportunities! But alas! in spite of all

"this, most difficult it is to avoid

strange! in-the-end difficult avoid Cat's

"destruction from the Cat! we must there-

"fore devise some sage plan

evil must-necessarily draw-up a wise

"or other, by which we may obtain ever-

"lasting security:

plan eternally obtain security-entire to!-then

"and then indeed, we may pass our lives

"in peace!" With that,

may tranquil life indeed! there-upon

they all hurriedly and in confusion sug-

gested their plans; too many [many what

numerously-confusedly offered-up plans too-

of these were found to be quite impratica-

ble! but afterwards

not convenient but afterwards a Rat

came a Rat, who submitted his method,

saying, "we must

offered up saying must use sounding-

"make use of jingling-bells! and these we

"must tie on the Cat's neck:

bells tie with Cat neck that-one (i. e. she)

"so that when she comes, we may all of us

"hear the sound, and thus

if come we hear sound

"be able to take to our heels and avoid her!

"won't this [not

entirely (or surely) may hurriedly avoid how

"be delightful indeed!" The whole of

the Rats thereupon clapped

wise pray? all-Rats clapped-hands

their hands, and called out for very joy!

saying, "truly it is a most sage device!"

called wonderful said truly wise plan

and with that, every one was happier than

the other,

indeed! there-upon not not glad-

in the conception, that they had at last

found THE plan that was to answer.

ly, each considering-to-be obtained plan

But, amidst the assembly there was one,

who did not utter a syllable:—

their middle had not-speak-one-who

the whole of them now asked of him, "you

"do'n't say a word!

all asked him saying you not

議曰吾輩足智

多能深謀遠慮

日藏夜出亦可

謂知機者矣無

如終難免貓之

害必須設一善

法永得保全庶

可安生矣於是

紛紛獻策多所

不使乃後一鼠

獻曰必須用响

鈴繫於貓頸彼

若來吾等聞聲

儘可奔避豈不

善哉眾鼠拍手

叫妙曰真善策

也於是莫不忻

然各以為得計

其中有不言之

眾問之曰汝不

ē, yuě, "woo-pei, tsüh-chē
ee, yuet, "ng-pooz, tsuk-chee

"tō-nāng, shīn mōw yuen-leu;

"tō-nāng, shūm m'au yūne-lūy;

"jīh tsāng, yāy chūh; yīh ko

"yāt tsōng, yāy chut; yīk ho

"wei 'chē-kē-chay' ē! woo-

"wei 'chae-kee-chay' ee! mou-

"joo! chūng nān mēen Maou-che

"yū! chūng nān mēen Maou-che

"hae! peih-seu shē yīh shēn-

"hoy! peet-sūy cheet yāt sheen-

"fā, yūng tīk paou-tseuen! shoo!

"fāt, wīng tūk pou-tsūne! shū!

"ko gān-sāng ē!" Yū-she,

"ho oan-shang ee!" Yū-she,

fūn fūn hēen tsīh:—tō sō

fūn fūn hēen chāk:—tō sho

pūh pēen! nae hōw, yīh Shoo

pūt peen! nai h'au, yat Shū

hēen, yuě, "peih-seu yung heang-

heen, yuet, "peet-sūy yung heong-

"ling, kē yū Maou king; pē

"ling, hei yū Maou-kēng; pee

"jō lae, woo-tāng wān shing,

"yok loy, 'ng-tāng mūn shēng,

"tsin ko pūn-pē! kē pūh

"chūn ho pūn-pee! hee pūt

"shēn tsae!" Chūng-Shoo, pīh-shōw

"sheen tsay!" Chūng-Shū, pāk-sh'au

keau-meau, yuě, "chīn shēn-tsīh

kēw-mēw, yuet, "chūn sheen-chāk

"yay!" yū-she, mō pūh hīn-

"ya!" yū-she, mōk-pūt yūn-

jēn, kō ē wei tīh-kē!

yeen, kōk ee wei tūk-kei!

Ke chung, yew pūh-yēn-chay;

Ke chung, y'au pūt-yeen-chay;

chūng wān-che, yuě, "joo pūh

chūng mūn-che, yuet, "yū pūt

"perhaps you are going to tell us that the plan is not a good one eh?"

Speak can say this plan not

To this he replied, "as for it's being good, the plan is without doubt wise eh? said wise then wise"

"good enough! the only objection is, that I do'nt know"

indeed! but not know grasp bells

"which is he that is to tie the bells upon the Cat's neck!"

in-order-to tie-upon the-neck-person who

"please speedily to determine this point!" pray! please quickly fix him and-with-

Thereupon all the Rats gaped and stared in each others' faces!

that all-Rats face face mutually

and in the end, not one of them had a syllable to offer in reply!

espied finally not words might answer

Thus among the men of this world! many there are, who flatter themselves

as world-men too-many have selves-

that they have arranged some plan, of attaining the object they desire; [come-to whereby make obtain-plan-those-who and-

but, when the time of putting such plan in operation arrives, it is found

their near business in-the-end not can

to be utterly infeasible! I have seen a great many instances of this!

act I too-many have-seen indeed!

No. 78.

The Fortune-teller duped.

Astrologer self-deceive.

Being once in the Public Market-place of a large town,

I being Public-Market-place's-upon

I saw one of those Astrologers, or Physiognomists, who deal

saw had sell river-mouth's (i. e. lies)

in lies and nonsense:—he was discoursing upon the past and future [after

Astrolo-Physiognomist discourse Man before

concerns of man; all of which he settled distinctly, with the same ease as pointing

business completely as point-to palm with-

with his finger to the palm of the hand; and thus he enticed a number of people, to hear that mis-led many men hear

how he expounded the Book of Fate. But, amongst their number, was a knowing- [gent-

his determine-discourse Among had intelli-

fellow, who was perfectly well aware that all he said, was just so much idle talk;

person knew it entirely belonged-to vain-

言寧謂此法不

善乎曰善則善

矣而不知持鈴

以繫其頸者誰

也請速定之由

是眾鼠面面相

覷竟無言可荅

如世人多有自

以為得計者及

其臨事終不能

行吾多見矣

星者自悞

余於市鎮之上

見有賣江口之

星相論人前後

事了如指掌於

是引誘多人聽

其斷論內有智

者知其盡屬虛

"yén! ning wei tszé-fá pūh

"yēn! ning wei tszé-fát pūt

"shēn 'hoo?" yuē, "shēn, tsīh shēn

"sheen oo?" yuēt, "sheen, tsūk sheen

"ē! 'urh pūh chē, chē ling

"ēē! 'ee pūt chee, chee ling

"ē kē ke-kīng-chay, shuy

"ēē hei kē-kēng-chay, shuy

"yay? tsing sīh tīng-che!" Yēw-

"ya? tsing tsūk tīng-che!" Yāu-

she, chung-Shoo mēn mēn seang-

she, chung Shū meen meen seong-

tsēu! kīng, woo yén ko tā!

tsūy! kīng, mou yēn ho tāp!

Joo shē-jin, tō yew tszé-

Yū shei-yūn, tō y'au tszé-

ē wei tīh-kē-chay; kēih

ēē wei tūk-kei-chay! kūp

ke līm-szé, chūng pūh nāng

ke lām-szé, chūng pūt nāng

hīng:—woo tō kēn ē!

hāng:—'ng tō kēn ēē!

Sīng-chay tszé-woo.

Sīng-chay tszé-'ng.

Yū, yū Shē-chīn-che shāng,

Yū, yū Shee-chūn che-shēng,

kēn yew mae-keang-ków-che-

keen y'au mae-kōng-hāu-che-

Sīng-Seang; lun jīn tsēn how

Sīng-Seong; lun yūn tsēn hāu

szé, leaou joo chē chāng: yū-

szé, lēw yū chee chēng: yū-

she yīn-yēw tō jīn, tīng

she yūn-y'au tō yūn, tīng

ke twan-lun. Nuy yew chē-

ke tūn-lun. Nuy y'au chee-

chay; chē ke tsīn-shūh heu-

chay; chee ke tsūn-shuk hūy-

so he resolved to give him a start, and with that humbugged him, saying, [saying floating intentionally frightened-impeded] "how is this My Master! that you are still here telling people's fortunes!"

My Master still is this place

"your house has been robbed! and your family are running about helter-skelter talking 'plans eh? Your house received-

"looking for you amid fear and consternation!"

robbed fear-alarm seek you! Astrologer

The Astrologer on hearing these words, left the whole of the implements of his

Trade that he had brought with him, and was running home without them brought articles empty-body ran-

at his utmost speed; when an Old Man stopped him,

returned one-old-person stopped-him

and grasping his hand, thus addressed him, and catching his hand said do'nt

"do not be in such a hurry my good friend! there is just a single word

hurry do'nt hurry I then ask

"I should like to ask of you!—since you know all about the past

you you since can know Man

"and future of OTHER MEN'S concerns, and can tell them

past-gone not-come further know

"of their good-luck and misfortunes?—how is it that you are

Man's misery happiness how not

"so wofully ignorant about YOUR OWN matters?" Upon this, the Astrologer self-know as-thus! Astrologer

saw for the first time, that the people were merely perplexing him.

begin advert Men's perplex him

Just so the men of this world! who at all times regardless

then! As world-men often often

of past or future, idly speak at random, without taking due care to

not care before after foolishly-talk

investigate:—let such people look at our story of the Astrologer [look Astrologer

not-begin (without rhyme or reason) may

as a warning!

make warning.

No. 79.

The Thunny and Dolphin.

Pike Trout all die.

浮故意驚賺曰

先生尚在此處

說法乎汝家被

劫傍惶尋爾星

者聽之盡棄所

帶什物空身跑

回一老者止之

而執其手曰勿

忙勿忙吾且問

爾爾既能知人

過去未來又知

人之禍福何不

自知若此星者

始覺人之賺已

也如世人每每

不顧前後混說

無稽可觀星者

為誡

鯪鱸皆亡

fów, koo-ē k'ing-chân, yuě, f'au, koo-ee k'ing-châm, yuet,

"s'een-s'ang! sháng tsae tszé-choo

"seen-shang! shéong tsóy tszé-chū

"shwō-fā hoo? joo kea pē-

"shuet-fat oo? yū ka pee-

"k'ē! p'ang-hwāng tsín ūrh!" Sing-

"keep! p'ong-w'ong tsím ee!" Sing-

chay t'ing-che, tsín kē so-

chay t'ing-che, tsín hee sho-

tae-shih-wūh, k'ung-shin paou-

tai-sháp-mūt, h'ung-shūn paou-

hwuy! y'ih-laou-chay chē-che;

ooy! y'at-lou-chay chee-che;

urh ch'ih ke show, yuě, "wūh

e ch'upp ke sh'au, yuet, "mūt

"māng! wūh māng! woo tseay wān

"mōng! mūt mōng! 'ng chāy mūn

"ūrh:—ūrh kē n'ang-chē jīn

"ee:—ee kē n'ang-chee yūn

"kwō-keu, wē-lae; yēw chē

"kwō-hūy, mee-loy; y'au chee

"jīn-che hō, fūh:—hō pūh

"yūn-che wō, fook:—hō pūt

"tszé-chē jō-tsze?" Sing-chay,

"tszé-chee yok-tsze?" Sing-chay,

chē keō, jīn-che chān kē

chee kōk, yūn-che chām kee

yay! Joo shē-jīn, mei mei

ya! Yū shei-yūn, moey moey

pūh koo ts'een, hōw; hwān-shwō

pūt koo t'een, h'au; wūn-shuet

woo-kē:—kō kwán Sing-chay

mou-kei:—hō koon Sing-chay

wei keae!

wei kai!

Ts'ew, Loo, keae wāng.

T'au, Loo, kai mōng.

The Pike is the Trout's robber and destroyer:—

Pike is Trout-fish's thief

whenever he sees him, he forthwith gives chase

every see Trout fish then follow-er

and devours him! One day the Trout being thus pursued,

and swallow him one day Trout-

his case became one of extreme peril! so much so,

fish received-pursue his circumstances very

that he had no resource, but by a sudden effort to spring up,

dangerous only-could excite-body leap-

and throw himself upon a sand-bank. Afterwards came the Pike

upon sand-bank Pike in-succession

in hot pursuit, and he also sprung upon the same bank;

following arrived also sprung-upon bank

so that neither could now turn himself about, very different

with-that each difficult spread-out turn round

was it indeed from their lively gambols in the water!

not same-as water-upon's living-

although the Trout was much tired, yet the Pike

moving also! Trout altho' fatigued yet

was also quite exhausted! The Trout thereupon said,

Pike also exhausted! Trout said-

"altho' I am now about to die, I die contentedly,

now I altho' die also have

"and without any feeling of regret! you too (oh! mine enemy!)

sweet-heart no regret you also

must ere long set out on the same dark journey!"

not long-time will return world! (i. e. die)

This applies to those men of the world, who know to advance,

as world-men know enter not

without also knowing to retire in time:—too many of these do

know retire as Pike's that which

indeed act as did the Pike of our Fable!

We have therefore selected

do-persons many indeed! therefore choose

it, to awaken any such:—and it also applies to those men

this whereby rouse them further as

of this world, who, having fully satiated their vengeance,

world-men obtain vent their hatred

then close their eyes in peace!

those-who, die then cheerfully-close-eyes!

鯢為鱸魚之賊

每見鱸魚便追

而啞之一日鱸

魚被逐其勢甚

危只得奮身聳

上沙灘鯢隨後

追至亦聳上灘

於是各難展轉

非同水上之活

動也鱸雖倦而

鯢亦憊矣鱸曰

今我雖死亦得

甘心無憾爾亦

不久將歸世矣

如世人知進不

知退如鯢之所

為者多矣故擇

此以醒之又如

世人得洩其恨

者死且瞑目也

Ts'ew, wei Loo-yü-che tsih!

Ts'au, wei Loo-yü-che tsák!

Mei k'een Loo yü, p'een chuy,

Mooy keen Loo-yü, p'een chuy,

urh tsä-che! Yih jih, Loo-

e sapp-che! Yät-yät, Loo-

yü p'ē chüh; ke shē, shih

yü p'ee-chók; ke shei, shüm.

wei! chih-tih fūn-shin, sūng-

'ngei! chik-tük fūn-shūn, sūng-

shang shá tán! Ts'ew, suy-hōw

shéong shá-tán! Ts'au, tsuy-h'au,

chuy-chē; yih sūng-shang tán!

chuy-chee; yik sūng-sheong tán!

yü-she, kō nán chēn-chuen;

yü-she, kōk nán cheen-chūn;

fē tūng shwuy shang-che hwō-

fee tūng shuy-sheong-che nōt-

tung yay! Loo, suy keen; urh,

tung ya! Loo, suy k'ūn; e

Ts'ew, yih pae ē! Loo yü,

Ts'au, yik pai ee! Loo yü,

"kin, wō suy szé; yih tih

"kūm, 'ngō suy szé; yik tük

"k'ān-sin, woo lán! ūrh, yih

"kūm-sūm, mou kūm! ee, yik

"pūh-k'ew, tseang-kwei-shē ē!

"pūt-k'au, tseong-kwei-she ee!"

Joo she-jin, chē tsin, pūh

Yü shei-yūn, chee tsūn, pūh

chē tuy; joo Ts'ew-che so-

chee tuy; yū Ts'au-che sho-

wei-chay, tō ē! koo tsih

wei-chay, tō ee! koo chák

tszé, ē sūng-che:—y'ew, joo

tszé, ee sūng-che:—y'au, yū

shē-jin tih-sē-ke-hān-

shei-yūn tük-seet-ke-hūn-

chay; szé, tseay ming-mūh yay!

chay; szé, chāy ming-múk ya!

No. 80.

The Old Crab and the Young Crab.
Old-Crab instructs Children.

A number of little Crabs, were once taking
a ramble by the water's edge;
Little Crabs rambled by shore.

here they formed groups, and there they
seemed to be drawn out in lines;—
edge completed flocks singled lines left

but on this side and on that, they were all
walking awry. The Old Crab seeing them,
right side-ways walked Old Crab saw

commenced thus to abuse them, "you little
" children of mine there!

and railed-at them saying you these

"how is this that you do'nt walk on straight
" principles! every one is walking
little children not walk straight path

"side-ways more than the other! are you
" not afraid

all belong-to side-ways walk may not

"(that I will give you a drubbing?") A
little Crab said in reply,

fear eh? All little Crabs replied

"in what we are doing, we are in all res-
" pects following submissively
said we that-which do completely

"the pattern that Papa and Mamma have
" set us! so do'nt [not-
submit-to Father Mother's walking-pattern

"feel offended we beseech you!" The Old
Crab being thus rebuked,
may view-strange! Old Crab received

began to reflect and examine herself; when
she found indeed that she—

refusal sought-thought self-examined really

as well as her children—walked awry; and
thereupon

all side-ways walked and-thereby not

did not dare utter a syllable! The Proverb
saith,

dare then emit-sound vulgar saying his

"if a man's own person or conduct be not
" upright, altho' he may command—
body not correct altho' command not

yet his commands will have no effect!"
which is just the moral of our Fable.

act this saying indeed! us

Or like the Mandarins of present times,
who are continually

just-now's Mandarins often frequently

issuing Edicts, exhorting people to practise
virtue,— [tiously]

issue Proclamations command men act vir-
while it is much to be feared, that, they
themselves

and their-own persons fear also

老蟬訓子

小蟬遊于岸

畔成群逐隊左

右橫行老蟬見

而罵之曰汝這

小子不行正道

俱屬橫行寧無

懼乎衆小蟬覆

曰吾等所為悉

遵父母行儀休

得見怪老蟬被

駁尋思自省果

皆橫行由是不

敢則聲俗云其

身不正雖令不

行此之謂也如

今之官府往往

出示誡人為善

而彼之身恐亦

Laou-Heae heun Tszé.

Lou-Hai fún Tszé.

Seaou Páng-heae, yěw yü 'gán-
Sěw Páng-hai, y'au yü 'ōan-

pwan; ching keun, chüh tuy; tsō,
poon; shing kwün, chök tuy; tsō,

yěw, hūng hīng. Laou-Heae kēen,
yau, wáng hāng. Lou-Hai keen,

urh má-che, yuě, "joo chāy
e má-che, yuet, "yü chāy

"seaou Tszé! pūh hīng ching-taou!
"sěw Tszé! pūt hāng ching-tou!

"keu shūh hūng-hīng! nīng woo
"kūy shúk wáng-hāng! nīng mou

"keu hoo?" Chūng Seaou-Heae, fūh
"kūy oo?" Chūng Sěw-Hai, fook

yuě, "woo-tāng sō wei, seih
yuet, "'ng-lāng shō wei, sīk

"tsun Foo Moo hīng-ē! yěw-
"tsūn Foo Moo hāng-cc! y'au-

"tīh kēen-kwae!" Laou-Heae pē
"tūk keen-kwai!" Lou-Hai pee

pō, tsin-szé tszé-sing; kwō
pók, tsūm-szé tszé-sing; kwō

keae hūng-hīng! yěw-she, pūh
kai wáng-hāng! y'au-she, pūt

kān tsīh shing! Sūh yun, "kē
kūm tsūk shing! Tsuk wūn, "kee

"shin pūh ching; suy ling, pūh
"shūn pūt ching; suy ling, pūt

"hīng!" tszé-che wei yay! Joo
"hāng!" tszé-che wei ya! Yū

kín-che Kwán-Foo, wáng wáng
kūm-che Koon-Foo, wóng wóng

chūh shē, keae jín wei shēn:—
chūt shee, kai yún wei sheen:—

urh pē-che shín, kung yīh
e pee-che shūn, hāng yīk

have not yet done any virtuous action!
not-yet act virtuously indeed! one

it is truly laughable!
laugh!

No. 81.

Mercury and the Sculptor,
True-god sees Image.

In olden times, in a certain City of the third
rank

Formerly had a Hēen-City City

(which was rather populous), the inhabi-
tants thereof both men and women,
midst man-thing rather many man

universally worshipped the gods: and there-
fore it was,

woman all believed-served gods there-

that they had erected a very considerable
number of Temples.

fore built-raised Temple-buildings very

Among these was one dedicated to (the
god) How Wang:—

many the middle had How-Wang

but for many years, few people had entered
there

Temple days long years numerous few

to pray or sacrifice. That very day, How
Wang having nothing whatever

men sacrificed-prayed this-day How

to do, and being unable to get rid of his
spleen,—

Wang idle-leisure not whereby dissolve-

proceeded leisurely to the public highway,
to take a walk.

expel stamped-went-out high-way disperse-

Here he saw many shops, whose business
appeared to be [houses business-

steps (i. e. to take a walk) only saw shop-

in a most flourishing condition; (and while
looking about him)

trade throng-brisk by-accident staring-

his eyes by chance lighted upon an Image-
maker's shop, into which

saw had god-image-shop How-

How Wang inadvertently sauntered. All
around were placed various Images; here

Wang followed-step and entered all-around

was that of Tsze-Pei (the Goddess of Mer-
cy), there was Keuen-shen:—

saw every image Tsze-pei Keuen-

they were all placed with the utmost atten-
tion to order,

shen one one all perfect his-own

未嘗為善也一
笑

真神見像

昔有一縣城城

中人物頗眾男

女皆信奉神是

以建立廟宇甚

多其中有侯王

廟日久年殷少

人祭祀是日侯

王閒暇無以消

遣踱出通衢散

步只見鋪戶生

意紛紛偶然瞥

見有神像鋪侯

王信步而入遍

視各像慈悲勸

善一一俱齊已

wē-chāng wei shēn yay! yīh
mee-shéong wei sheen ya! yat

seaou!

sēw!

Chin-Shin kēen Seang!

Chún-Shún keen Tseong!

Seih, yew yīh Hēen-ching:—ching-
Sik, y'au yat Yūne-shing:—shēng-

chung jin-wūh, pō chung; nān,
chung yūn-mūt, pō chung; nām,

neu, keae sín-fung Shín; she-
nūy, kai sín-fung Shún; she-

ē, kēen-leih Meaou-yū, shín
ee, keen-láp Mēw-yū, shūm

tō! Ke chung, yew Hóu-Wáng-
tō! Ke chung, y'au H'au-Wóng-

Meaou; jīh kēw, nēen yin, shaou-
Mēw; yat k'au, nēen yūn, shēw-

jin tsē-szé! shē-jīh, Hóu-
yūn tsei-tsze! shee-ját, H'au-

Wáng hēen-hea, woo ē seaou-
Wóng hán-ká, mou ee sēw-

kēen; tō-chūh túng-keu, sán-
heen; tók-chūt túng-kūy, sán-

poo; chíh kēen, poo-hoo sāng-
poo; chíh keen, pou-ao shang-

ē fún fún! 'gów-jēn, pēē-
ee fún fún! 'g'au-yeen, peē-

kēen yew Shín-Seang-poo; Hóu-
keen y'au Shún-Tseong pou; Hau-

Wáng sín-poo, urh jáh. Pēen
Wóng sún-poo, e yáp. Peen

shē kō Seang; Tsze-pei, Keuen-
shee kók Tseong; Tsze-pee, Hūn-

shēn, yīh, yīh, keu tsē! kē
sheen, yát, yát, kūy tsei! kē

and his own Image was also among the number.

Image also was their midst with-

With that he first pointed to several other Images, enquiring (as if he wished that first pointed several personages asked-

to adjust and settle) their prices:—there were among them some

settled the-price have obtained tens

of several tens of taels, and others of several hundreds of taels; [*reckon*

calculate those which, have obtain hundreds

their price was by no means alike:—afterwards

those-which, their price not certain afterwards

he enquired regarding his own Image, when the Master of the shop thus [*Master*

enquired-respecting his-own Image Shop-

addressed him, “as for this personage, there is no occasion to ask

said this-personage not necessary ask

“how much he is worth:—for if Your Honour

he what worth but Your-Honor

“will only buy from me those several others, I ought surely

bought those-several-personages I

“to take this one and give him you into the bargain!”

ought to take him present-over How

How Wang exclaimed, “but it is the Image of a god as well as the rest!

Wang said alike is god-Image

“how is it then that HE alone is worth nothing?”

how why? he thus not worth

The other replied, “I see that Your Honor is ignorant

money? answered said Your-Honor has

“of the circumstances of the case! all other gods possess spiritual efficacy;

that-which not-know all gods all

“if you beg of them, they will respond to your prayer:—

spiritual have beg must respond only

“but this one of all the rest, has not a particle of such efficacy about him!

this personage is not spiritual's

“and therefore it is, that (his Image) is worth nothing whatsoever!”

thing therefore not worth any—

How Wang hearing these words, his face became scarlet all over;

thing indeed! How Wang heard words

and with feelings of vexation and resentment, left the shop!

red overflowed countenance angry vexed

像亦在其內、于

是先指幾位詢

訂價錢有取十

數者有取百數

者其價不若後

詢及已像店主

云這位不必問

其所值但尊駕

買了那幾位我

當將他送上侯

王道均是神像

何以他就不值

錢答曰尊駕有

所不知諸神皆

靈有求必應惟

這位乃無靈之

物是以不值甚

麼了侯王聞言

紅漲了臉忿忿

Seang, yih tsae ke nuy. Yü-Tseong, yik tsoy ke nuy. Yü-

she, sēn chē kē-wei, seun-she, seen chee kee-wei, sūn-

ting kea-tsēn; yew tseu shih-ting ká-tseen; y'au tsūy sháp-

soo-chay, yew tseu pih-soo-shou-chay, y'au tsūy pák-shou-

chay; ke kea pūh-tāng:—hów, chay; ke ká pūt-lāng:—h'au,

seun-keih kē Seang; Tēen-choo sūn-kūp kee Tseong; Teem-chū

yun, “chāy-wei, pūh peih wān wūn, “chay-wei, pūt peet mūn

“ke sō chih! tán Tsun-kea “ke shō chik! tán Tsūn-ka

“mae-leaou ná-kē-wei, wō “mai-lēw ná-kee-wei, 'ngō

“tāng tseang-tá sūng-sháng!” How- “tōng tseong-tá sūng-sheong!” H'au-

Wang taou, “keun she Shín-seang! Wong tou, “kwūn she Shūn-tseong!

“hō ē tá tsēw pūh-chih- “hō ee tá ts'au pūt-chik-

“tsēn?” Tā yuē, “Tsun-kea yew “tseēn?” Tāp yuet, “Tsūn-ka y'au

“sō-pūh-chē! choo-Shín keae “shō-pūt-chee! chū-Shūn kai

“ling; yew kēw, peih ying: wei “ling; y'au k'au, peet ying: wei

“chāy-wei, nae woo-ling-che- “chāy-wei, nai mou-ling-che-

“wūh! she-ē pūh chih shín- “mūt! she-ee pūt chik shūm-

“mo leaou!” How-Wang wān yén, “mo lēw!” “H'au-Wong mūn yēn,

hūng-chāng-leaou-lēn! fún fún hūng-chéong-lēw-leen! fún fún

The Vulgar Proverb saith, "the men of
" this world,

and went world-common what saith

"who form incorrect ideas of their own
" importance, draw down

not-self estimate-person self-brings-upon

"insult upon themselves;" as did the god
How Wang of our Fable!

his disgrace have as this indeed!

而去世俗所謂

不自量者自取

其辱有如此也

urb keu! Shē-sūh sō wei,
e hūy! Shei-sūk shō wei.

"pūh-tszé-leang-chay, tszé tseu
"pūt-tszé leong-chay, tszé tsūy

"ke jūh!" yew joo tszé yay!
"ke yūk!" y'au yū tszé ya!

NOTES.

NOTE 1 page 1. The word *pāng* commonly means *to boil*, but in some of the Old Books it is used in the sense here given to it.

NOTE 2 page 1. Pwan-koo was a sort of fabulous Monster, the first Human (?) being who appeared after that the Heavens and Earth were separated. He is represented as clothed with a kind of apron of leaves; and holds in one hand the Sun and in the other the Moon.

NOTE 3 page 5. This expression is the equivalent of the Spanish Proverb, *La avaricia rompe el saco*.

NOTE 4 page 19. This character *ná* is a vulgar Canton word, a mandarin would use the character 𪛗 *moo* in it's stead.

NOTE 5 page 22. The English reader will no doubt remember the saying, "Nero fiddled when Rome was burning?"

NOTE 6 page 23. This name, and indeed almost all the others introduced, is suppository. The literal meaning of *mō-sing-ling* is, a ridge of mountains so high, as to rub their heads against the stars.

NOTE 7 page 31. The phrase *nē-shang yū-ē* is thus illustrated by Dr. Morrison, "variegated dresses, worn by the inhabitants of the Moon;—now worn on the stage." It is also the name of a song or ballad, and is here used in that sense.

NOTE 8 page 41. Man of Tsē. "There was once a beggar who lived at Tsē in Shantung. He used to come home every night drunk, and his Wife and Concubine could not understand how he should be invited to so many banquets seeing that he gave none in return. Upon one occasion the Concubine followed him, and found that he begged of those who were sacrificing and thus contrived to fill himself drunk:—and this fact being referred to the Wife, both she and the Concubine determined

"to repudiate him. Beggars are in consequence called *Men of Tsē*."

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The expression also denotes a silly good-for nothing fellow, which is the sense given to it here.

NOTE 9 page 55. This is a vulgar Canton saying, and to make it intelligible to a Mandarin—for the character 唔 *m* we must substitute 不 *pūh*; and for 邊 *peen*, the character 何 *ho*.

NOTE 10 page 83. *Chay-hwán-leaou-tih!* This is an expression of the Mandarins expressing surprise at some offence received. The equivalent in Vulgar Canton is 重開得交 *chūng-hoy-tūh-kaou!*

NOTE 11 page 90. This Fable is founded on the mode of Trial by Judgment of God, so common in the dark ages.

NOTE 12 page 91. Kalapa is looked upon by the Chinese as a kind of Fairy land. Everything strange and wonderful is said to be from Kalapa. It is now used to denote Batavia.

NOTE 13 page 99. The Two Fish spoken of here are not exactly what they are translated. The Loo is a kind of Perch, and the Tsew is a species of the Silurus.

NOTE 14 page 103. The expression *pūh chih shinmō leaou!* is colloquial Mandarin. It's equivalent in Vulgar Canton is 唔抵七錢咯 *m tei māt tseem lō!* This and the Fable immediately preceding, are written more in the colloquial style than the others.

FINIS.

Aesopus, / Thom, Robert / Mun, Mooy

Yishi-yuyan = Esop's Fables

Canton 1840

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